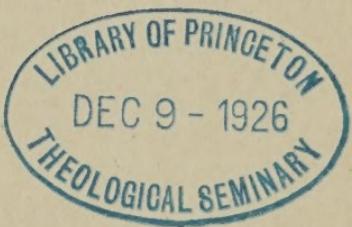


IS JESUS OF NAZARETH
THE SON OF GOD?

H. SCHEUING



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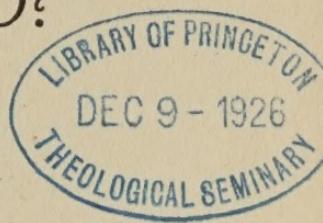
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BY

H. SCHEUING

Author of "Psychology of Mediumship"



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DEDICATION

Discoursing the question "Is Jesus of Nazareth the Son of God?" and publishing the result of my Psychic Researches concerning the answer to the question, I fully realize the responsibility which falls upon me, and being aware that the orthodox reader may be inclined to condemn me, I must point out that as long as we do not care to make ourselves acquainted with the affairs and the men of the times during which our present day Religious Concepts came into existence, we have no right whatever to condemn those who—seeking knowledge—studied the matter.

There are certain facts, which while not inspiring us with faith in the so called "Holy Men of the Early Church," show us how an EMINENT TRUTH can be destroyed as well as misused; how we, being brought up in Creeds, not only miss the Great Fundamental Truth, but also entirely loose our Spiritual Perspective by becoming Materialists, because we failed to realize the Underlying Spiritual Principle connected with all Religious Concepts.

This Spiritual Principle, of course, is "Christ", but since we can not comprehend this Issue without making ourselves acquainted with the Fundamentals of the so called Mysteries contained in the Ancient Religious Concepts, we must do some Research Work ourselves, and this we can do only by studying the present day phenomena. The result of this study will bring before us the same Fundamental Facts the Apostles taught, consequently we learn gradually to understand the Spiritual Issue and thus, whatever the Leaders of the Early Church did does not worry us at all, for now we even understand them. Having by our own Research Work laid the foundation to a New Reformation we can thus help to better the Moral and Physical Condition of Man.

Knowing that the Truth of the Spiritual Facts received in Psychic Research makes us free, I dedicate this book to the Truthseeker.

AUTHOR.

FOREWORD

In the year 1910 I was going over some of my old manuscripts which I had for many years in a very fragmentary form, and which dating back to about 1890 contained my ideas in regard to the Old and New Testamental Supernaturalism, with which my reasoning very severely collided. I had for many years intended to finish and to publish these manuscripts, but for various reasons I never came to it. However in the year 1910, while discoursing such matters with friends, who were thinking as I did, I again gave the matter new thought and so I begun in all earnest to finish what I had begun. Finding that I had lost many references, I went to the library and worked through a number of books by various authors, some of whom were familiar to me from previous studies. Thus I was able to fill in the lost references which are given in the historic part of this book.

At the time when I was just about ready to have my manuscript in shape for publication something happened again, and the matter had to be postponed. Six years passed and circumstances altered cases. This time a more thorough investigation of the Phenomena forced me to absolutely change my ideas, and instead of becoming a foe to the Old and New Testamental Phenomena, I became a convert to them, that is: "I was involuntarily forced to become a student of Psychic Research in my own behalf, and thus a defender of the very thing I had tried to help to destroy."

My book on "The Psychology of Mediumship" (Two Worlds in One) was the result of this study (published in 1923), and the present book is the natural sequence thereof.

THE AUTHOR.

"Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods. unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John, ch. X. v. 34-36.)

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Is Jesus of Nazareth the Son of God?

From a dogmatic viewpoint this question is emphatically answered with yes, in fact to ask the question appears to an orthodox clergy, if not to deny, at least to doubt the principle doctrine of the Christian church, hence to ask the question may imply heresy. However, from a human standpoint such a question implies the questioner reasons, that he asks for some kind of a tangible assurance after which he is willing to accept the respective doctrine.

The question "Is Jesus of Nazareth the Son of God?" is not the kind which can be answered with a shrug of the shoulder, for it is a question of the utmost importance, hence demands study, and includes a number of other questions.

Eusebius, the father of the Church History says in Ecc. Hist. Lib. V, ch. 22: "They (the first Christians) affirm that all their ancestors, yea, and the apostles themselves, were of the same opinion and taught the same with them, and that this is their doctrine, so they called it: Jesus a man like other men, we all can equal or in some respect excel him. (1). That this doctrine was preached and embraced unto the time of Victor XIII, Bishop after Peter and corrupted by his successor Zephyrimus."

Eusebius states further in his Ecc. Hist. Lib. III, ch. 24: "They believed Jesus to be a simple, a common man, born as other men, of Mary and Joseph." (2), and in Gibbon's Rome Vol. I p. 515 we read: "It is a well known fact that the Ebonites

(1) John XIV, v 12. (2) 1. Gal. IV, v. 4.

(Poor Men) were the immediate successors of the Congregation of Jerusalem, that Joseph and Mary and their sons were members of this sect of poor people. The Ebonites or Nazarenes were rejected by the Jews as "Apostates" and by the Egyptian and Roman Christians as "Heretics". As such they were tyrannically prosecuted until they completely disappeared. The last traces of them are discovered in the IV. century, but then they either melted into the Roman Christian Church or into the Jewish Synagogue. With their disappearance the original gospel of Matthew perished."

Eusebius said: "It is lawful to lie and to cheat for the cause of Christ" and in ch. XXXI book XII —PRAE PARATIO EVANGELICA—can be found: "How far it may be proper to use falsehood as a medium for the benefit of those who require to be deceived." Closing his work he says: "I have repeated whatever may rebound to the glory, and suppressed all that could tend to the disgrace of our religion."

"Jesus of Nazareth was not called the Son of God before the middle of the second century, and it was Justine Martyr, a Christian convert from the Platonic School, who promulgated the idea. This knowledge he does not ascribe to the Scriptures but to the special favor of God." (Israel Worsley's Inquiry p. 54.—Higgins Ana. Vol. I. p. 16.)

Cardinal Woolsey said: ". . . If they did not destroy the press, the press would destroy them"—but Pope Leo X stated: "It is well known how profitable this fable of Christ has been to us", and Archdeacon Paley declared he could ill afford to have a conscience."

"It was held as a maxim that it was not only lawful but praiseworthy to deceive and even to use the expedient of a lie in order to advance the cause of truth and piety." (Mosheim Vol. I. p. 198.)

Isaac de Cassanbon, an other great ecclesiastical scholar, said: "It mightily affects me to see how many there were in the earliest time of the Church

who considered it as a capital exploit to lend to heavenly truth the help of their own inventions in order that the new doctrine might more readily be allowed by the Wise among the Gentiles."—"These officious lies they were wont to say, were devised for a good end." (Gile's Hebrew and Christian Rec. Vol. II. p. 19.)

There seems to be no historic record in regard to the Life of Jesus of Nazareth, and the one contained in the writings of Josephus seems to have been proven a fraud. It is said also that Tacitus referred to the wholesale slaughtering of the Christians under Nero A. D. 64, but this seems to be a fraud also, for the manuscripts of Tacitus were not known to the world before the fifteenth century, and we know that the Fathers of the Church falsified everything that came into their hands to make their own ideas plausible. (see Daille on "The Right Use of the Fathers")

Neither of the two Plinys seems to have known a thing about him. Origen states (ch. XXXV book I) "Josephus who had mentioned John the Baptist, did not acknowledge Christ." (Lardner Vol. VI. ch. III)

There seemed to have been many Messiahs who aspired the Jewish Crown, and Josephus writes about these affairs as follows:

"A religious enthusiast called the Samaritans together upon Mount Gerizim and assured them that he would work a miracle. So they came thither armed and thought the discourse of the man probable. As they abode in a certain village, which was called Tirakaba, they got the rest together of them and desired to go up to the mountain in a great multitude together, but Pilate prevented their going up by seizing upon the roads by a great band of horsemen and footmen, who fell upon those who were gotten together in the village, and others of them they put to flight, while some of them they slew and took a great many of them alive, the principal of whom and also the most potent of those fled away, Pilate ordered

slain." (Josephus-Antiquities, book XVIII ch. IV, 1.)

"Judas, the Galilean, (1) at the time when Cyrenius came to tax the Jewish people, declared that this taxation was no better than an introduction to slavery, and exhorted the nation to assert its liberty, and prevailed upon his countrymen to revolt." (Josephus—Wars of the Jews b. II ch. VIII, 1.)

To inspire a revolt, of course, was at that time high treason, and the Ancient Romans had a law which put the penalty of Crucifixion on such a thing, but they crucified only slaves and rebels. (Martydom of Jesus, p. 96.)

"Apollonius of Tyana, in Cappadocia, born in the latter part of the reign of Augustus (4 years B.C.) was celebrated for his wonderful miracles. Preaching in Ephesus, its people did not believe in his prophesies, so he left and went to Smyrna where the people believed, but as an epidemic raged in Ephesus, as prophesied by him, the people of Ephesus sent for him. Arriving in Ephesus he said to the people: "Be not dejected I will this day put a stop to the disease", and the pestilence was stopped as he said. (Philostratus p. 146). In the city of Athens he drove a demon out of a young man (2), the demon swearing that he would never enter into an other. (Ibid p. 158.) The young man after this became a follower of Pythagoras. In Rome Apollonius restored a dead maiden to life by taking her hand and speaking to her. She was the daughter of a familie of rank (3). In Tarsus he healed a young man bitten thirty days before by a mad dog. (Phil. p. 285-286.)

"Domitan, emporer of Rome, had Apollinius arrested on the charge that he allows himself to be

(1) Acts ch. V, v. 37.

(2) Matt. XII, v. 22.

(3) Luke VIII, v. 41-42. Matt. IX, v. 18. Mark V, v. 22-24.

worshipped and for speaking against the reigning powers and pretending that his words were inspired by the Gods. He was cast into prison, loaded with irons, and as Damus, one of his disciples, visited him, asking him when he thought to be set free, Apollonius answered: "This depends upon myself"—and drawing his feet out of the shackles he said: "Keep up your spirit, you see the freedom I enjoy." (1) While on trial he said to the emperor: "You cannot kill me because I am not a mortal"—and saying this he vanished. This happened at noon in Rome, and on the evening of the same day he appeared to some of his friends at Puteoli, more than 150 miles from Rome, who of course could not believe that it was he in the body, but he told them, stretching out his hands: "Take it, and if I escape from you, regard me as an apparition (2) (Phil. p. 342.)

The early Christian Fathers do not deny the miracles of Apollonius but state he worked them in the name of Satan (3), who had them committed for the purpose of leading the Believers in Christ astray.

"Devils were cast out daily. The Rabbis confirmed their sayings with a miracle. (Geikie: Life of Christ, Vol. II, p. 160.)

Josephus stated (Jewish Antiquities bk. VIII. ch. II.) that king Solomon was an expert in casting out devils, and that he saw himself how his countryman Eliezer did cast out devils in the presence of a vast multitude.

Tacitus tells us that Vespasian, born ten years after Christ, performed wonderful miracles for the good of mankind, that he cured a blind man in Alex-

(1) Acts XIII, v. 7. XVI, v. 26.

(2) Luke XXIV, v. 39.

(3) Matt. XII, v. 24.

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andria by spittle (1), and a lame man by the mere touch of his foot. The same Historian tells us how Vespasian cured a man's paralytic hand (2). (Tacitus, Hist. Lib. IV. ch. IXXXI) Tacitus wrote his history A. D. 98.

"Among the numerous gospels in circulation among the Christians of the first three centuries there was one entitled "The Gospel of the Egyptians." Epiphanius (A. D. 385) says: "Many things are proposed in this gospel in a hidden, mysterious manner, as by our Savior, as though he had said to his disciples that the Father was the same person, the Son the same person, and the Holy Ghost the same person."

"It is admitted by the most learned of the Christian Theologians that the Gospel of the Egyptians was in existence before either of the canonical gospels and that it contained the doctrine of the Trinity (established in the Christian Church not until A. D. 327). This doctrine was taught by the Essenes in Alexandria, in Egypt, which was called the land of the Trinities."

(1) Mark VIII. v. 23. John IX. v. 6.

(2) Mark III. v. 1-6.

THE ESSENES.

"The Essenes were called Physicians of the Soul, or "Therapeutae", being resident both in Judea and Egypt. They probably spoke or had their sacred books in Chaldee. They were Pythagoreans, as is proved by all their forms, ceremonies and doctrines, and called themselves "Sons of Jesse" (1). If the Pythagoreans or Cenobitae—as they were called by Jamblicus—were Buddhists, the Essenes were Buddhists. They lived in Egypt, on the lake of Parebole or Maria, in monasteries. These are the very places in which we found formerly the Gymnosophsists, or Samaneans, or Buddhist Priests to have lived, which Gymnosophsists are placed also by Ptolemy in most Eastern India. Their parishes, churches, bishops, priests, deacons, and festivals are all identically the same as the Christians. They had apostolic founders, the manners which distinguished the immediate apostles of Christ, scriptures divinely inspired, the same allegorical mode of interpreting them, which has since obtained among Christians, and all the same order of performing public worship. They had missionary stations or colonies of their community established in Rome, Corinth, Galatia, Ephesus, Phillipi, Colosse and Thessalonica, precisely such and in the same circumstances as those to whom St. Paul addressed his letters in these places. All the fine moral doctrines which are attributed to him, are found among the doctrines of these Ascetics." (Higgins)

Theophilus Gale states:.. "The origination or rise of the Essenes among the Jews I conceive by the best conjectures I can make from Antiquity, to be in

(1) I Sam. XVI, v. 1. Matt. I, v. 6.

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or immediately after the Babylonian Captivity, though some make it later."

The Principle of the Essenes were: "To seek first the Kingdom of God and his Righteousness (1). Not to lay up treasure upon earth (2). They demanded of those who wanted to join them to sell all possessions and divide it among the poor brethren (3). They had all things in common and appointed one of them steward to manage the common bag (4). Essenism put all its members on the same level, and commanded to call no man master upon earth, (5) and laid great stress upon being meek and lowly in spirit (6). The Essenes commended the poor in spirit (7), those who hunger and thirst after righteousness, the merciful, the pure in heart and the peacemaker (8). They combined the healing of the body with that of the soul (9). They declared that the power to cast out evil spirits, to perform miraculous cures (10) etc, should be possessed by their disciples as a sign of their belief. They did not swear, their answer was "yea, yea and nay nay" (11).



(1. 5. 6. 7. 8.) Matt. V. v. 3-10.

(2) Matt. VI. v. 19.

(3) Matt. XIX. v. 21. Acts V. v. 1-11.

(4) John XII. v. 6. XIII. v. 29.

(5) Matt. XIX. v. 17.

(9) Luke IV. v. 18.

(10) Matt. X. v. 1.

(11) Matt. V. v. 34.

When they started on a mission of mercy they provided neither gold nor silver neither two coats, neither shoes, but relied on hospitality for support (1). They opposed war (2), but when they went on a perilous journey they took weapons with them. They abstained from connubial intercourse (3). They did not offer animal sacrifice, their aim was to live a life of purity and holiness to be the temples of the Holy Spirit and to be able to prophesy (4)."

Dr. Ginsburg says: "It will be hardly doubted that our Savior himself belonged to this holy brotherhood. This will especially be apparent when we remember the whole Jewish Community at the Advent of Christ was divided into three parties: "The Pharisees, the Sadducees and the Essenes," and that every Jew had to belong to one of these sects. Jesus who in all things conformed to the Jewish law, and who was holy, harmless, undefiled and separate from sinners, would therefore naturally associate himself with that Order of Judaism which was most congenial to his holy nature. Moreover the fact that Christ, with the exception of once, was not heard in public until his thirtieth year, implying that he lived in seclusion with his fraternity and that though he frequently rebuked the Scribes, Pharisees and Sadducees, never denounced the Essenes, strongly confirms this conclusion." (Ginsburg: Essenes p. 24)

The early followers of Christ did not call themselves "Christians", they called themselves "Brethren, Disciples, Believers and Saints." Where ever the name "Christian" appears in the New Testament (it occurs only three times) it came from people out-

(1) Mark VI. v. 8-11.

(2) James IV. v. 1-3. Matt. XXVI. v. 52.

(3) Matt. V. v. 28. XIX. v. 12.

(4) 1 Cor. XIV. v. 1.

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side the Church, and as we know that Socrates and other Philosophers were called "Christians", and that also the worshippers of Serapis in Egypt called themselves "Christians", and the priests of Serapis called themselves "Bishops of Christ", we see that the idea of the "Anointed" was also borrowed from the Heathen." (Just. Martyr: Apol. I. C. IV C.LVI.)

"Chrest" means "good and kind"; "Chrestians" means the best of men, and is also used in the sense of the "Anointed," the Messiah.

CHRISHNA

“Chrishna”, the Hindu Savior, was born of a chaste virgin, called “Devaki”, who was selected by the Lord for His purpose an account of her purity (1). A chorus of Devatas celebrated with song the praise of Devaki, exclaiming: “In the delivery of this favored woman all nature shall have cause to exult (2). (Hist. Hindustan, Vol. XI. p. 39.) The birth of Chrishna was announced by his star in the heavens (3) (same Vol. p. 317. 336). On the morning of his birth the quarters of the horizon were irradiated with joy, as if moonlight was diffused over the whole earth; the spirits and the nymphs of heaven danced and sang and the clouds emitted low and pleasing sounds (4). (Vishnu Purana p. 502). Chrishna, though royally descended (5), was actually born in a state most abject and humiliating, having been brought into the world in a cave(6). The moment he was born the whole cave was splendidly illuminated and the faces of his father and mother emitted rays of glory. Soon after his mother was delivered, and while she was weeping over him, lamenting his unhappy birth, the infant assumed the power of speech and soothed and comforted his mother. (Hist. Hind. Vol. XI p. 311.)

The divine child was recognized and adored by cowherders who prostrated themselves before the heaven born child. Chrishna was received with di-

(1) Luke I. v. 26-27.

(2) Luke I. v. 28.

(3) Matt. II. v. 2.

(4) Luke II. v. 8-14.

(5) Matt. I: v. 6-16.

(6) Luke II. v. 16.

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vine honors and presented with gifts of sandalwood and perfumes (1). (Orient Rel. p. 500.—Imman's Ancient Faiths, Vol. XI. p. 353.)

Soon after his birth the holy Indian Prophet "Nared" (2), hearing of the infant's fame, paid him a visit at Gokul and examined the stars and declared him to be of celestial descent. (Hist. Hind. Vol. XI. p. 317.) Chrishna was born when Nanda, his fosterfather, was away from home, having gone to the city to pay his taxes or yearly tribute to the king (3) (Vishnu Purana Bk. V. ch. 111). Chrishna's father was warned by "heavenly voices" to flee with the child to Gacool, across the river Jumna, as the reigning monarch sought his life (4). The ruler of the country having been informed of the birth of the divine child, sought to destroy it (5).

Mathura, the city in which Chrishna was born, is the place where he performed his most extraordinary miracles. (Hist. Hind. Vol. XI. p. 317. Asiatic Researches Vol. I p. 259.)

Chrishna was preceded by Rama, who was born a short time before him (6), and whose life was sought by Kausa, the ruling monarch (7), at the time he attempted to destroy Chrishna. (Hist. Hind. Vol. XI. p. 318.)

Chrishna was raised among shepherds, but latter was taught the sciences by a preceptor and astonished (8) and perplexed his eminent tutor with a variety of the most intricate questions and performed miracles such as : Curing a man who had been bit-

(1) Matt. I. v. 11.

(2) Luke II. v. 24-32.

(3) Luke II. v. 4-6.

(4) Matt. II. v. 13, 14.

(5) Matt. II. v. 16.

(6) Luke I. v. 17.

(7) Luke IX. 9.

(8) Luke II. 46-50.

ten by a serpent. One of his first miracles was the curing of a leper (1), (same vol. p. 319 and ch. XXVII.) A poor crippled woman came (2) with a vessel of spices, sweet scented oils, etc, and made a certain sign on his forehead, casting the rest upon his head. (same Vol. p. 319, 320.)

Chrishna was crucified and is represented with arms extended, hanging on a cross (3). A black circle surrounded the moon, the sun darkened at noon (4) and calamities and bad omens of every kind came at the time of his death. The sky rained fire and ashes, flames burnt dusky and livid, demons committed depredations on earth; at sunrise and sunset thousands of figures were seen skirmishing in the air, spirits were seen on all sides (5). (Prog-Rel. Ideas Vol. I p. 71).

Chrishna was pierced by an arrow and said to the hunter who shot him: "Go, Hunter, through my favor, to heaven, the abode of the Gods (6). (Vis-hnu Purana p. 612) Chrishna descended to hell, and after being put to death rose again (7). He ascended bodily into heaven and many persons witnessed the ascent (8). He is to come again on earth (9) and will appear on a white horse. At his approach the sun will be darkened, the earth will tremble and the stars fall from the firmament (10). He is to be judge of the dead on the last day (11).

(1) Luke V. 12-16.

(2) Luke VII. 37-38.

(3) John XIX. 16.

(4) Luke XXIII. 44-45.

(5) Matt. XXVII. 52-53.

(6) Luke XXIII. 43.

(7) John XX. 14. Peter III. 19.

(8) Luke XXIV. 50-51. Revelations XIX. 11-16.

(9) Matt. XXIV. 3-27.

(10) Matt. XXIV. 29.

(11) Matt. X. 15. XXV. 31-46.

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(Oriental Rel. p. 594.) Chrishna is the Alpha and Omega, the Beginning, the Middle and the End of all things (1). (Geeta. Lec. X. p. 85). Chrishna, while on earth, was always in strife with the Evil Spirit. He is described as a Superhuman Organ of Light, to whom the Superhuman Organ of Darkness (2) was opposed. He is presented "bruising the head of the serpent, and standing upon him (3). Chrishna strewed his way with miracles, raising the dead, healing the sick, restoring the maimed, the deaf and the blind, supporting the weak against the strong, and the oppressed against the powerful. The people crowded his way and adored him as God.

Chrishna had a beloved desciple by name Arjuna (4) (Bhagavat Geeta). He was transfigured (5) before his disciples. "All in an instant, with a thousand suns, blazing with dazzling luster, so beheld he the glory of the universe collected in the one person of the God of Gods. (Williams: Hinduism p. 215). He preached very nobly and sublimely, he was pure and chaste and even washed the feet of the Brahmins (6). (Indian Ant. 111. p. 46 Asiatic Researches Vol. I. p. 273). He was the Supreme Brahma, though it may be a mystery how the Supreme should assume the form of man. (Vishnu Purana p. 492). He is the second person in the Hindu Trinity: Brahma, Vishnu and Siva; Chrishna is the Vishnu in human form (7).

Chrishna said: "Let him if seeking God by deep abstraction, abandon his possessions and hopes, betake himself to some secluded spot and fix his heart

(1) Rev. I. 8. XXI. 6. XXII. 13.

(2) John I. 4. III. 19. VIII. 12.

(3) Gen. III. 15. Rom. XVI. 20.

(4) John XIII. 23.

(5) Mark IX. 2.

(6) John XIII. 5.

(7) John X. 30, 38. Matt. XXVIII. 19.

and thoughts on God alone (1).—Whatever thou doest perform, whatever thou eatest, whatever thou givest to the poor, whatever thou offerest in sacrifice, whatever thou doest as an act of Holy Presence, do all this to me (2), O, Arjuna. I am the greatest sage without Beginning. I am the Ruler and All-Sustainer. I am the cause of the whole universe, through me it is created and dissolved, on me all things within it hang and suspend like pearls upon a string (3). (Williams: Hinduism p. 211-213).

Chrishna said: "I am the Light, the Sun and the Moon, far, far beyond the darkness. I am the Brilliance in the Flame, the Radiance in all that is radiant and the Light of Lights (4),—I am the Sustainer of the world, its Friend and Lord. I am its Way and Refuge (5). I am the Goodness of the Good, I am the Beginning, the Middle, End, Eternal Time, the Birth, the Death of all (6). Then be not sorrowful, from all thy sins I will deliver thee. Think then thou on me, have faith in me, adore and worship me; thus shalt thou come to me, O Arjuna, thus shalt thou then rise to my supreme abode, where neither sun nor moon had need to shine, for know that all the luster they possess is mine (7). (Williams Hinduism p. 213-214.)

Chrishna was called: "The Savior, Redeemer, Preserver, Comforter, Mediator, The Resurrection and the Life, the Lord of Lords, the Holy One, the Good Shepherd, etc."

Rev. J. P. Lundy says (Monumental Christiani-

(1) Matt. VI. 6.

(2) 1 Cor. X. 31.

(3) John I. 3. Col. I. 14-16.

(4) John VIII. 12.

(5) John XIV. 6.

(6) Rev. I. 17, 18.

(7) Rev. XXI. 23.

ty p. 151) : "Both, the name of Chrishna and the general outline of his history, were long anterior to the birth of our Savior, as a very certain thing, and probably extended to the time of Homer, nearly 900 years before Christ, or more than a hundred years before Isaiah lived and prophesied.

BUDDHA

“Buddha” was born of a virgin named “Maya”, who conceived him without carnal intercourse. The incarnation of Buddha was brought about by the descent of the Divine Power, called Holy Ghost, upon the virgin Maya (1). The birth of Buddha was announced in the heavens by an asterism which was seen rising on the horizon. It is called the “Messianic Star”(2). He was born on Christmas day. The Devas (angels) in heaven and earth sang praises to the “Blessed One” and said: “Today Bodhisattwa is born on earth, to give joy and peace to man and angels, to shed light in the dark places and to give sight to the blind (3). Buddha was visited by wise men who recognized in this marvelous infant all the characters of divinity and he had scarcely seen the day before he was hailed the God of the Gods. The infant Buddha was presented with costly jewels and precious substances (4). (Bunsen’s Angel Messiah p. 10, 25, 44.)

When Buddha was an infant, just born, he spoke to his mother and said: “I am the greatest among men.” (Hardy’s Manual of Buddhism p. 145. 146). His life was threatened by King Bimbazara (5). (Hist. of Buddha p. 103, 104, Beal). He surprised his masters (6). When twelve years old he was presented in the temple. His ancestry is traced from his father Soahodana through vari-

[Footnotes]

(1) Luke I. 35.

(2) Luke II. 9. Matt. II. 29.

(3) Luke II. 13-14.

(4) Matt. II. 11.

(5) Matt. II. 13.

(6) Luke II. 46, 47.

ous individuals and races, all of royal dignity (1), to Maha Sammata, the first monarch of the world. When Buddha started to adopt a religious life, Mara, the devil, tempted him, saying: "Do not adopt a religious life and in seven days thou shalt become emperor of the world." Buddha would not heed the words of the Evil One and said to him: "Get thee away from me." After Mara left him, the skies rained flowers and delicate odors pervaded the air. He fasted for a long period (2). He was baptized and the Holy Ghost was present (3). (Bunsen's Angel Messiah p. 45).

Toward the end of his life he was transfigured (4) on a mountain in Ceylon. A flame of fire descended upon him, encircling the crown of his head with light (5). The glory of his person shone forth with double power that his body was glorious as a bright golden image, and his body was divided into three parts, from each of which issued a ray of light. Buddha performed great miracles. By prayers in the name of Buddha his followers expect the rewards of paradise. When he died and was buried the coverings of his body unrolled themselves and the lid of his coffin was opened by supernatural powers (6). (Bunsen's Angel Messiah p. 49). He ascended bodily into heaven when his mission on earth was fulfilled (7) and is to come again to restore the world to order and happiness. He is the judge of the dead, the Alpha and Omega, the Supreme Being, the Eternal One and said: "Let all sins that were committed in this world fall on me

(1) Matt. I. 1-16.

(2) Luke IV. 1-12.

(3) Luke III. 21, 22.

(4) Matt. XVII. 2.

(5) Psychology of Mediumship. p. 78.

(6) Matt. XXVIII. 2. Mark XVI. 4.

(7) Mark XVI. 19. Luke XXIV. 51. Acts I. 9.

that the world may be delivered. (Muller Hist. Sanscrit p. 80.)

Buddha came not to destroy, but to fulfill the law (1). (Muller Science and Rel. p. 243). His aim was to establish a kingdom of heaven, and he said: "Though mount Sumara were to crack to pieces and the great ocean be dried up, yet, Ananda, be assured the words of Buddha are true" (2). (Beal Hist. of Buddha p. 11). He said: "There is no passion more violent than voluptuousness. Happily there is but one such passion. If there were two, not a man in the whole universe could follow the truth. Beware fixing your eyes upon women (3). If you find yourself in their company, let be as though you were not present. If you speak with them guard your heart. (Progressive Rel. Ideas Vol. I. p. 228.) He said a wise man should avoid married life as it were a burning pit of live coal. One who is not able to live in a state of celibacy should not commit adultery (4).

(1) Matt. V. 17.

(2) Matt. XXIV. 35.

(3) Matt. V. 27-29.

(4) Matt. XIX. 10-12. I. Cor. VII. 1-2. Gal. V. 16-17.
James IV. 1-3.

THE VIRGIN MOTHER

The Ancient Egyptians worshipped Isis, the mother of Horus and pictured her in their monuments with the child Horus in her lap. Thus Isis is called: "Our Lady, the Queen of Heaven, Star of the Sea, Governess, Mother of God, Intercessor, Immaculate Virgin, etc. (Bonwick's Egyptian Belief p. 141). She is usually represented nursing Horus. Sometimes Isis is appearing without Horus, but in this case she is covered entirely with a veil, representing chasteness; or she is represented standing on the crescent moon with twelve stars around her head. (Draper's Science and Religion. 47- 48). The crescent moon is the symbol of Isis and Juno, which is Yoni of the Hindus. (Cox Arian Myth. Vol. 11. p. 119.) In the Egyptian and Hindu Mythology the infant of the virgin is made to bruise the head of the serpent. (Gen. III. 15).

The ancient Chaldeans believed in a heavenly virgin, who was pictured with a child in her arms. She was the one to whom erring sinners could appeal with more chance of success than to a stern father.

Mylitta, the mother of Tammuz, the Babylonian and Assyrian Savior, was worshipped as a Goddess Mother. Tammuz was worshipped as Mediator. (Monumental Christianity p. 211, and Ancient Faiths Vol. 11.p. 350.)

The Etruscans worshipped a virgin mother and son, she was the goddess Nutria. Jeremiah (625 B. C.) rebukes the Israelites for worshipping a Queen of Heaven. (Jer. XLIV. 16-22.) The ancient Persians had their Virgin Child. Mithra was the Savior, the mediating and redeeming God of the Persians. Many Virgin Mothers had the same name, and Myrrha, Maia, Maria, are the same as Mary. (Imman's Ancient Faiths Vol. II. p. 350, 780).

THE CROSS

The Cross was one of the most common and most sacred symbols of every people in antiquity, and was the common property of the eastern nations, from whom it was adopted by modern nations. (The Pentateuch Explained Vol. VI. p. 113.) The cross was adored in India from time immemorial, and was the symbol of the Hindu God Agni, the Light of the World. (Monumental Christianity p. 14.)

In the cave of Elephanta, over the head of the figure represented as destroying the infants (whence the story of Herod took its origin) may be seen the Mitre, the Crosier and the Cross. (Baring-Gould: Curious Myths p. 301. Higgin's Anac. Vol. I, p. 220.) The pagoda at Mathura—erected in form of a cross—was sacred to the memory of the Virgin Born and Crucified Savior Chrishna. (Ibid Vol. II, p. 47.)

The Buddhists had their sacred Swatiska. The cross is adored by the followers of the Lama of Thibet. (Imman: Ancient Faiths Vol. I. p. 409—Higgin's Anac. Vol. I. p. 230.)

The Ancient Egyptians adored the Cross. Many of their mummies hold a cross in their hands. (Anac. Vol. I. p. 217). Horus, sitting on his mother's knee is represented holding a cross in his hand. On the back of the seat a cross is shown. (Imman's Symbolism, Lundy's Monumental Christianity.)

Anu, the Babylonian Deity had a cross for his symbol, so had Baal. (Bonnik Egyptian Belief p. 218). The Ancient Etruscans adored the cross, and had monuments which show an ancient tomb with angels and the cross. The Ancient Greeks and Romans adored the cross centuries before the Augustan Era.

The Early Christians did not adopt the cross

as one of their symbols and it was not until the 5th. century that they did so. (Imman's History of Our Lord in Art, Vol. II, p. 318.) The cross of Constantine was but the monogram of Osiris, which became afterwards that of Christ *. These two letters in the old Samaritan as formed on coins stand for 400, the second for 200. 600. It is the staff of Osiris. Another form of the monogram is ** and ***. The monogram of the sun was ****. These are now called the monograms of Christ. (Monumental Christianity pp. 15-29. 123-127.) The monogram of Mercury was a cross. That of the Egyptian Taut was formed of crosses. (Anac. Vol. I. p. 220.) The monogram of Saturn was a cross and a ram's horn, also of Jupiter. (Celtic Druids p. 101.) The monogram of Venus was a cross and circle. (Celtic Druids p. 127.)

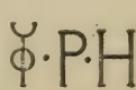
The I. H. S. is derived from the monogram of Bachus I. E. E. S. The idea is connected with "Phallic Vigor." (Ancient Faiths Vol. I. p. 518, 519.) The cross in its different forms was adored as an emblem or symbol of the sun, of external life, of generative powers. (The Pentateuch Examined Vol. VI. p. 113-115.)

The Triangle, the christian emblem of Trinity, is found among the Egyptians in the Obelisk and Pyramid, and was the type of Holy Trinity in the ancient Egyptian Theology. (Bonwik: Egypt. Belief p. 213). And just like the pagan emblem or symbol of the Good Shepherd and the Lamb were adopted by the Christian Church, so was the emblem of the Fish. The Hindu Savior Vishnu was represented as a "Dag" or fish. The fish was sacred to the Babylonians, Assyrians and Pheonicians, and Pythagoras and his followers did not eat fish. The Ascetics supposed that the eating of fish tends to carnal desires.

The Dove was the symbol of the Holy Spirit among all nations of Antiquity. Buddha is represented with a dove above his head, so are Juno, Astarte, Cybele and Isis.

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THE VIRGIN BORN

Thoth, the Egyptian God, tells the virgin, Queen Mautmes, that she is to give birth to a divine son, who is to be king. Thus Amon, the God of Thebes incarnated himself so that the maiden might behold him in his divine form. The God said: "Amon-Hotep is the name of the son who is in thy womb. He shall grow up according to the words that proceed of thy mouth. He shall exercise sovereignty and righteousness in this land. My soul is in him and he shall wear the twofold crown of royalty, ruling the two worlds forever. (Sayce p. 249.) Amon-Hotep ruled 1500 B. C.

Buddha, born of a virgin, left the Paradise in mercy and came down to earth because he was with compassion for the sins and miseries of mankind. His incarnation was brought about by the Holy Ghost.

Chrishna, born of a virgin, is the person of Vishnu himself, and is the darling God of the Indian women.

Codom, the Savior of the Siamese, was virgin born. The maiden being inspired from heaven, quitted the society of man and wandering into the most unfrequented parts of the great forest, was—while prostrate in prayer—impregnated by sunbeams. (Squire: "Serpent Symbol" p. 185). Fo-Li, the founder of the Chinese Empire, was virgin born. When his mother conceived him, a rainbow (1) surrounded her. (Davis: Hist. of China Vol. I. p. 161). The Chinese tradition concerning his birth is: "Three nymphs came down from heaven to wash themselves in a river, but scarcely had they

(1) Psychology of Mediumship p. 62.

got there before the herb Lotus appeared on one of their garments, with its coral fruit upon it. They could not imagine whence it proceeded, and one was tempted to taste it, whereby she became pregnant and was delivered of a boy, who afterwards became a great man, a founder of religion, a conqueror and a legislator." (Squire; "Serpent Symbol" p. 184).

Las-Kium or Lao Tsze (604 B. C.) was born of a virgin, though he was black in complexion, but "marvelous and beautiful as jasper." His disciples were called Tien-se (heavenly doctors). He believed in One God, "Tao"; his followers were called Tao-tse, his religion "Reason". He came out of his mother's side and existed before the birth of the elements in the Great Absolute.

Yu, a Chinese Sage, was born of a virgin. (Progr. Rel. Ideas Vol. I. p. 104. 205). Hau-Ki a Chinese hero, was born of a virgin. The Shi-King says about his birth: "His mother being childless offered that she may bear children, and stepping into a footprint made by God, she became pregnant." (Shi-King, Decade II, Ode 1.) Kung-Foo-Tsze was born in a miraculous way. Kelin, a quadruped, appeared and prophesied that the new born baby would be a king without a throne or territory. Two dragons hovered about the couch of his mother, Yen-She, and five celestial sages, or angels, entered at the moment of his birth, heavenly strains were heard in the air and harmonious chords followed each other, fast and full.

Zoroaster, the Persian Lawgiver, was born of a virgin by a ray of Divine Reason. As soon as he was born the glory from his body enlightened the whole room. (Malcom: Hist. of Persia. Vol. I. p. 494).

Hercules was the son of Jove, his mother was Alcmene, queen of Thebes. Prometheus was a God who united the divine and the human nature in one person. Perseus was the son of Jupiter and the virgin Danae, daughter of Aerisius, king of Argos. Mercury was the son of Jupiter and Maia, daughter

of Atlas. Apollo was the son of Jupiter and Latona. Romulus, the founder of Rome, was the son of the virgin Rhea-Sylvia and God. Romulus appeared to Julius Proculus and ordered him to inform the senate of his being called up to the assembly of the Gods under the name of Quirinius. Caesar was believed to have a God for a father. Alexander the Great was believed to have been the son of Jupiter and Olympias.

Cyrus of Persia was supposed to be of divine birth and was called "Christ", or the "Anointed of God" and "God's Messenger."

Plato, born at Athens 429 B. C., was believed to be a son of God and the virgin Perictione. (Drapier: Rel. and Science p. 8) His father Aris was told in a dream to respect the person of his wife until after the birth of a child of which she was pregnant by God. (Hardy: Manual Budd. p. 141.—Higgin's Anac. I. p. 618—Matt. I. v. 25.)

Apollonius (41 B. C.) was born of a virgin, who was informed by a God that He Himself should be born of her. (Philostratus p. 5.) The mother of Pythagoras was impregnated by a spector (570 B. C.) Her husband was informed by the God that his wife should bring forth a son who should be a benefactor to mankind. (Higgin's Anac. Vol. I. p. 151) Simon the Samaritan magus, was believed to be a God. (Eusebius Eccl. Hist. Lib. II. ch XIII).

THE EUCHARIST

Among the Ancient Hindus, Samo, was the chief deity, he was called the "Giver of Life and of Health, the Protector, the Guide to Immortality." He became incarnate among men, was taken by them and slain and brayed in a mortar; but he rose in a flame to heaven to be the "Benefactor to the world and the Mediator between God and man." Through communion with him in his sacrifices, man (who partook of this God) has an assurance of immortality, for by that sacrament he obtains union with his divinity. (Baring-Gould: Origin. Rel. Beliefs, Vol. I. p. 401.)

The Ancient Egyptians celebrated annually the resurrection of their Savior Osiris, and with it commemorated his death by the Eucharist, eating the sacred cake after it was consecrated by the priest and became veritably his flesh. (Bonwick's Egyptian Belief p. 163.)

The Therapeutes or Essenes, who lived in large numbers in Egypt, also had a ceremony of the sacrament among them. (Bunsen's Keys to St. Peter p. 199. Higgin's Anac. Vol. II. p. 60. Lillie's Buddhism p. 136.)

Pythagoras (born 570 B. C.), performed this ceremony of the sacrament. (Higgin's Anac. Vol. II. p. 60.) The Ancient Persians, in their religion of Mithra, their Savior, had the nearest resemblance to the sacrament of the Christians. (King's Gnostics and their Remains p. 25. Higgins Anac. Vol. II. p. 58, 59.) The Persian Magi introduced the worship of Mithra in Rome and his mysteries were solemnized in a cave. The candidates were administered the Sacrament of Bread and Wine and they were marked on the forehead with a cross. (Prog. Rel. Ideas Vol. I. p. 369.)

Rev. Robert Taylor says in his Diegesis p. 212:

"The Eleusinian Mysteries, or Sacrament of the Lord's Supper, was the most august of all the pagan ceremonies celebrated, more especially by the Athenians, every 5th. year (in Eleusis, a town in Attica, hence their name), in honor of Ceres, the goddess of corn, who, in allegorical language had "given us her flesh to eat"; as Bacchus, the god of wine, in like sense had "given us his blood to drink". From these ceremonies is derived the very name of our Christian sacrament of the Lord's Supper. The holy mysteries—not one or two, but absolutely all and everyone of the observances used in our Christian solemnity are precisely the same in form and expression as those that appertained to the pagan rite."

THE CRUCIFIXION

The Doctrine of the Atonement for Sins is older than the Scriptures of the New Testament. It was known in the Vedic Age. We read in the Tandya-Brahmanas: "The Lord of creatures (Prayapati) offered himself a sacrifice for the God's," and in the Satapatha-Brahabana: "He who, knowing this, sacrifices the Purusha-Medha, or sacrifice of the primeval male, becomes everything." (Monier Williams p. 6-40.) Mr. Williams says (Hinduism p. 36): "Surely, in these mystical allusions to the sacrifice of a representative man, we perceive traces of the original institution of sacrifice as a divinely appointed ordinance typical of the one great sacrifice of the Son of God for the sins of the world."

Cicero says: "The force of religion was so great among our ancestors that some of their commanders have, with their face veiled, and with the strongest expression of sincerity, sacrificed themselves to the immortal Gods to save their country. (Prog. Rel. Ideas Vol. I. p. 303.)

Chrishna came upon earth and redeemed man by his sufferings, and is represented as hanging on a cross.

Buddha expired peacefully at the foot of a tree, however he is described as a suffering Savior, who, when his mind was moved by pity for the human race, gave his life like grass for others. (Max Mueller's Science and Religion p. 224.) As a spirit of the fourth heaven he resolves to give up all that glory in order to be born into the world to rescue all men from their misery and every future consequence of it. He vows to deliver all men, who are left as it were without a Savior. (Bunsen's Angel Messiah p. 20.)

Attys who was worshipped by the Phrygians,

one of the oldest races of Asia Minor, was called "The Begotten Son and Savior." (Anac, Art and Mythology p. 22.) He was represented as a man tied to a tree, at the foot of which was a Lamb. (Dupuis: Origin of Rel. Belief p. 225.) and as a man nailed to a tree or stake. Lactantius says: "He was a mortal according to the flesh, wise in miraculous work, but being arrested by an armed force by the command of Chaldean judges, he suffered a death made bitter with nails and stakes. (Lactantius Inst. Div. IV. ch. XIII in Anac. Vol. I. p. 544.)

Prometheus, an immortal God and friend of the human race, "did not shrink even from sacrificing himself for their salvation, he was nailed by the hands and feet to mount Caucasus. (Higgin's Anac. Vol. II p. 113.)

Rev. J. P. Lundy said: "I object to the crucifix because it is an image and liable to gross abuse, just as the Hindu crucifix was an idol. (Monumental Christianity p. 128.)

One of our early church-fathers, Minucius Felix (211 A. D.) said that he resents the supposition that the sign of the cross should be considered exclusively as a Christian symbol: "As for the adoration of crosses, which you pagans object against us, Christians, I must tell you that we neither adore crosses nor desire them, you it is, ye pagans....who are the most likely people to adore wooden crosses....for what else are your ensigns, flags and standards, but crosses gilt and beautiful. Your victorious trophies not only represent a simple cross, but a cross with a man upon it." (Octavius ch. XXIX.)

Tertullian, another Christian father, wrote the pagans: "The origin of your gods is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses, those hangings on your standards and banners are robes of crosses. (Apol. ch. 16).

Christ was represented as a Lamb up to the year 680, but during the sixth synod (canon 82) this was changed and the figure of a man fastened

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to a cross was ordained in stead of it. Pope Adrian I, confirms this. (Dupuis: Origin of Rel. Belief p. 252. Higgin's Anac. Vol. II. p. 111. Monumental Christianity p. 246.)

THE ASCENSION

Chrishna rose from death and ascended bodily into heaven. (Higgin's Anac. Vol. II. p. 142, and Vol. I. p. 131). All men saw him and exclaimed: "Lo, Chrishna's soul ascends its native skies." (Prog. Rel. Ideas Vol. I. p. 72. Hist. Hindustan II. p. 473.) Buddah ascended bodily into heaven. (Higgin's Anac. Vol. I. p. 159. Loa-Kium ascended bodily into heaven. (Prog. Rel. Ideas Vol. I. p. 214.) Zoroaster ascended into heaven. (Ibid p. 258). Aesculapius rose from death. (Taylor's Diegesis p. 148.)

Adonis or Tammuz rose from death. (Higgin's Anac. Vol. II. p. 114.) The feast of his resurrection was celebrated at Alexandria (Egypt) on March 25. (Dupuis: Orig. Rel. Belief p. 161. Spirit Hist. of Man. p. 216.) The resurrection of Adonis was celebrated in India as late as the year 386 A. D. The idolatry of the children of Israel was the worship of Adonis. Dr. Parkhurst says: "I find myself obliged to refer to Tammuz, as well as the Greek and Roman Heracles, to that class of idols which originally were designated to represent the promised Savior, the desire of all nations. His other name Adonis is almost the very Hebrew word "Our Lord" a well known title of Christ." (Higgin's Anac. Vol. II. p. 114. Taylor's Diegesis p. 162.)

Osiris rose from death, and Prof. Mahaffy states: "The resurrection and reign over an eternal kingdom by an incarnate mediating deity born of a virgin, was the theological conception which pervaded the oldest Egyptian religion. (Prolegomena to Ancient History.)

Bacchus rose from death and ascended to heaven. (Dupuis Orig. of Rel. Belief p. 135. Higgin's Anac. Vol. I. p. 322.) Hercules rose from death ascended into heaven in a cloud. (Prog. Rel. Ideas

Vol. I. p. 294. Goldzieher's Hebrew Mythology p. 127.)

All pagans celebrated the resurrection of their Savior. The early Christians though did not celebrate that of Christ. The passover was their Festival, which they celebrated with the Jews on the 14, of Nisan and did so in memory of the Last Supper the disciples of Christ took with their Master. But later the Roman Christians believed in a tradition which stated that Christ died on the day of Passover, thus substituting himself for the Pashal Lamb, which was celebrated on the first pagan holiday—Sunday after the Passover.

The festival of the Resurrection like that of the Birth of Jesus are both pagan solar festivals. While the winter solstice festivities of the pagans, who at that time celebrated the beginning of the renewed life and activity of nature, gave us Christmas or the Birth of Christ, the pagan festival of the resurrection of the dead Nature in spring gave us our Easter Sunday, the Resurrection of Jesus.

WHEN WAS JESUS BORN?

The whole subject is uncertain. Edwald appears to fix the date at five years earlier than our era. Petavius and Usher fix it on the 25 of Dec. five years before our era. Bengel on the 25 of Dec. four years before our era. Anger and Winer four years before our era, in spring. Scaliger three years before our era on Dec. 25. Eusebius two years before our era, in Dec. (Rev. Dr. Geikie: Life of Christ Vol. I. p. 559.)

Basnage (Hist. of Juif.) states that the Jews placed his birth near a century sooner than the generally assumed epoch. Others have placed it even in the 3rd. century before our era. This belief is founded on a passage in the book of Wisdom (ch. 11. v. 13-20.) written about 250 B. C., which is supposed to refer to Jesus, and none other. In speaking of some individual who lived at that time it says:

“....He professeth to have the knowledge of God, and he called himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold, for his life is not like other men's, his ways are of an other fashion. We are esteemed of him as counterfeits, he obstained from our ways as from filthiness, he pronounceth the end of the just to be blessed and maketh his boast that God is his father. Let us see if his words be true, and let us prove what shall happen in the end of him. For if the just man be the son of God, he, God, will help and deliver him from the hands of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness and prove his patience, let us condemn him with a shameful death, for by his own saying he shall be respected.”

Dr. Hookaas (Bible for Learners Vol. III. p. 56) says: The Evangelist Luke falls into the most

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extraordinary mistakes throughout. In the first place, history is silent as to the census of the whole (roman) world ever having been made at all. In the next place, though Quirinius certainly did make such a register in Judea and Samaria, it did not extend to Galilee, so that Joseph's household was not affected by it. Besides it did not take place until ten years after the death of Herod, when his son Archelaus was deposed by the emperor, and the districts of Judea and Samaria were made into a Roman province. Under the reign of Herod nothing of the kind took place, nor was there any occasion for it. Finally, at the birth of Jesus the governor of Syria was not Quirinius, but Quintus Sentius Saturninus.

The first Christians had not the least idea as to when Jesus was born, and on hand of some traditions they placed the birth at May 20, or April 19 or 20., or January 5. However the Community at Rome finally fixed the Date to December 25. (Bible for Learners Vol. III. p. 66). In the 5th century it was generally agreed upon to make the date December 25. The first traces of the festival of the Nativity are found about the time of emperor Commodus A. D. 180-192.

December 25. most all nations celebrated the Encouchment of the Queen of Heaven.

In India it was a great religious festival, the people decorated their houses with garlands and made presents to friends and relatives. This custom is of very great antiquity. (Prog. Rel. Ideas Vol. 8. p. 126.) In China religious solemnities are celebrated at the time of the Midwinter Solstice. (Ibid 216) Buddha was born Dec. 25. (Lillie: Buddha and Buddhism p. 73) Mithras, the Persian Savior, was born Dec. 25. (Prog. Rel. Ideas Vol. I. p. 272.) Horus, of the Ancient Egyptians, was born Dec. 25. (Rel. of Ant. p. 214. Higgin's Anac. Vol. II. p. 99). The Ancient Egyptians not only worshipped the Virgin Mother, they also exhibited the effigy of her son lying in the manger, in the

manner the infant Jesus was afterward laid in the cave at Bethlehem. (Anac. Vol. II. p. 102.)

Tertullian, Jerome and other Fathers of the Church, say that the ceremonies of the birthday of Adonis took place in a cave, that they celebrated them in Bethlehem in the cave in which Jesus was born.

The Ancient Germans celebrated at this time their Yule-Feast. The Roman Christians, ignorant of the real date of the birth of Jesus, fixed the solemn feast to Dec. 25., the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of the sun. (Gibbon's Rome Vol. II. p. 383).

The ancient festival held on Dec. 25. in honor of the "Invisible One" and celebrated by the "Great Games" at the circus, was afterward transferred to the commemoration of the birth of Jesus, the precise day of which many of the Church Fathers confess was unknown. (King's Gnostics p. 49).

St. Chrysostom (A. D. 390) says: "On this day, also, the birth of Jesus was lately fixed at Rome, in order that whilst the Heathen were busy with their profane ceremonies, the Christians might perform their holy rites undisturbed." St. Gregory (3rd. cy.) was instrumental in changing pagan festivals to the Religion of Christ. (Bible Myths ch. XXXIV. L)

St. Irenaeus (A. D. 192), one of the early Christian Fathers, states that Jesus was born some twenty years before the time which has been assigned, and that he was not crucified at the time stated in the gospels, that he lived to be nearly fifty years old. This knowledge Irenaeus received from his master Polycarp, who had it from St. John himself and also from the people of Asia.

GENERAL DISCOURSES

I.

It is quite evident, that were the foregoing stories taught in public, by far the greatest majority of all people who to day confess Christianity would turn their back to the church and denounce the clergy, charging that they were for centuries wilfully deceiving the world, and thus quite naturally very radical changes would take place in the established system of morals, bringing on, perhaps, antichristian uprisings followed by the most destructive revolution the world ever experienced.

It is true that these stories are known to the scholars for a rather long time and that the learned men of modern times simply discard the "Old-fashioned Belief" because they not only reason but are well acquainted with these stories, and thus, while not necessarily becoming pagans or heathen, do to themselves and to the Truth the injustice of not trying to solve the apparent mystery by studying their Inner Self in a psychological way.

It is also true that while some of these wise and learned men became acquainted with Mesmerism, Hypnotism, Telepathy, Occultism and Spiritism, it seems as if their researches allowed them to wander farther from the Truth with every step they attempted to make toward it, and so we find that scientifically trained minds became disturbed by the "Signs and Wonders" produced through —often unscrupulous—mediums, and in their honesty became the playthings of "Spooks and Jokers" of that world which is so closely interwoven with the world of man and known under the spiritistic term "Summerland" (and similar silly names), but which in its proper name signifies "Hell"; or if we wish to

chose a less shocking term "Material Spiritworld," (1) a world in which the mind is in some cases just a little better than it was while still the ruling factor of the human body, and in the greater number of cases just a little worse than it was before.

The worst one can say of insufficient scientific research is that quite a number of people, who read such records, make themselves believe that their contents are true, because a Scientist should know what he is writing or talking about. The fact, however, thus far is that—perhaps with a few exceptions—such Scientists have no direct knowledge whatever, basing their statements only upon their experiences with mediums, consequently they became used to judge "Outside Effects rather than the actual Inner Working", arriving thus only at conclusions upon which they then begin to build suppositions and speculations which make the readers of their works superstitious and ill informed. Besides this, the testimonials and expressions of such scientific Research Workers have made the average Occultist and Spiritist so cocksure of his professed wisdom that he finally began to believe it himself and, pointing to these scientific statements, attempts to use them as a matter of proof. It is, therefore, quite clear that the Scientist who depends upon the Phenomenon produced by and through a medium without becoming a medium himself, sins greatly against the Truth and not only helps the Spiritists and Occultists to continue to fool themselves, but also to fool a truthseeking Public.

The Theologians who have discarded Doctrinal Christianity and disclaim the "Garden of Eden Story, the Immaculate Conception Idea, the Incarnation and the Divinity of Christ, etc.", have simply lost their Belief due to their study of Comparative

(1) Psychology of Mediumship p. 52, 101-119.

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Religion and the Books of the Church Fathers, proving thereby that they reason and that they have—at least—enough character to renounce the Authority of the Church, denying it the right to think for them. The Fundamentalists on the other side have, due to their own characteristics, not used their reasoning power and many of them do not even know of the existence of the Rig Vedas and have not the least idea regarding the Church Fathers and their knowledge of the early days of Christianity, consequently they do not know that "A TRUTH CANNOT BE DOGMATIZED BECAUSE A TRUTH IS SELF-EVIDENT AND MANIFESTS ITSELF THUS."

Both, the Liberals and the Fundamentalists, make the mistake of rejecting the Phenomenon as the basis from which to build up the evidence for or against established Beliefs, hence both fall into the same error as the Pharisees in their spiritual blindness, and sound as well as unsound reasoning often has the same results.

To the average mind the quotations used must be alarming, yet as we proceed this condition will change, although we are not promising a direct relief of all doubts because afterall the Truth must be experienced before it can become evident and to make that experience is up to each, individually.

Thinking of God we enter that Realm of Thought which seems to take us far away from our own self. It seems that we become lost in a labyrinth of ideas, and it seems as if not one of the conglomeration of ideas will suit us fully, as if each idea would have to be corrected or supplemented by an other idea, coming thus gradually to the conclusion that God is just what one wants God to be, solving, with this conclusion, the riddle presented in all worships from times immemorial to the present age. Reasoning thus we feel that we are correct, and looking through the Philosophy of History we become convinced that we are. Even so, we have arrived nowhere because the question: "What is

God?" remains still unanswered, for there seems to be something lacking in the Universal Harmony of Thought what God Is.

If God is, then God must manifest Itself, for anything that is manifests itself someway, although we may not yet be aware of the manifestation. It is said: "God manifests in Nature," but Nature is Matter and God is Spirit. In both cases we have a Hypothesis as long we are unable to understand Nature and Spirit, for Nature, while concrete to us in many ways, is also abstract in many ways, while Spirit remains incomprehensible even as a term.

Developing the idea that Nature and God are One, are "inseparable," we at once have in Genesis Chapter I. a human conception of the Creation by Nature—"Elohim", and in Chapter II. a human conception of the Creation by Spirit—"Jehovah", and we fall into the temptation to disbelieve both ideas because of the Disagreement between them as well as because our own reasoning is against the ideas described.

Spirit being outside the Realm of Human Comprehension cannot be defined, yet admitting its existence because there seems to be Something trying to prove this existence, we seem to come to the conclusion that while Matter and Spirit appear to be inseparable, they are not One, that Spirit penetrating Matter (Nature), animates it only to the extent of its receptivity.

God must be Intelligence, therefore Intelligence must be the Image of God. Thus Knowledge, Understanding or Comprehension are either the Image of Elohim or of Jehovah, respectively are either "Natural or Supernal." God being Intelligence, must then be "Supernal Intelligence," consequently far removed from the natural intelligence of man, yet interwoven with it, for there seems to be Something which attempts to manifest this fact; but since the result of that manifestation appears to depend entirely upon the receptivity of the matter involved, the Supernal Intelligence reaches man only by

degrees, therefore God can be almighty only where the proper condition of receptivity exists.

It is impossible to define God, neither it is possible to define Spirit; but no sooner do we begin to reason than we involuntarily admit that if God exists, God must be this which man is not.

Taking Christ's expression: "God is a Spirit" and the consequences following His statement, we cannot help feeling that the Old Ideas must tumble before it, because it at once opens New Channels of Thought which lead us back to Man, for Man now suddenly appears as a New Being, a Being with a Supernal Purpose. Thus to find God we first must find Man, for it is Man (Matter) through which God, the Essence or Spirit of God, manifests to the degree of man's mental receptivity.

The "Kingdom of Heaven is therefore within man to the degree of his receptivity," which makes man the Son of God by degrees. This was known to the Ancients, although they appear to have missed the Supernal Degree, and knowing only the Natural Phenomenon, misapplied their knowledge, thereby producing (unwittingly) false doctrines, hence false beliefs.

The Natural and Supernal, being closely interwoven, resemble each other in degrees, hence the Natural Phenomenon contains also Sublimity; but since this Sublimity is produced by Natural Experiences only, it must of necessity evolve only Morals or Ethics and thus remain natural. As such it is but a Shadow of the Supernal which evolves SPIRITUALITY and leads outward, away from the things that are natural (material).

The manifestation of God can be mental only, for the mind, respectively the brain, is the only apparatus which can receive and work with vibratory influences from without, and it is this apparatus through which the soul proper can be reached and

evolved. The brains are therefore the "Jacob's Ladder" (1), but since they cannot come into contact with pure ethereal vibrations while in their natural state (animal-like state), the Essence or Spirit of God is not able to manifest to them and so the brain of the natural man is receptive only to natural (cosmic) vibrations, being in his natural state a part of them. Nevertheless by Evolution of Conduct man's brain has inherited a sensitiveness for the Higher, for the Spiritual, and it is this inherited sensitiveness which produces in man the Belief in a Higher Force, a Supreme Being, for man has moments of concentration during which his brains produce the condition necessary for the purpose of receiving ethereal waves.

Natural Knowledge is simply required by the study of the things that are natural, (cosmic) it is a clear perception of facts regarding man's own specific natural interests; while Supernal Knowledge is the result of the study of man's Inner Self in regard to the "Vibratory Influences" working around about him. Since this study involves the study of matter also, one arrives at a clear perception of the Truth only after one is able to discern between the cosmic and the ethereal waves and after one can disperse the lower (cosmic) vibrations and attract and follow the higher ethereal vibrations. It should then be clear that God is omnipotent only where ethereal vibrations can work, hence it should be clear that the natural man cannot perceive the manifestation of the Essence of God without creating the mood of receptivity for it.

Studying the various manifestations one finds that almost all reflect material things, things of the earth earthly, hence if we become acquainted with the laws of vibrations we will find that these kind of manifestations are material, are cosmic, because

(1) Genesis XXVIII. 12.

of the fact that the minds which produce them belong still to the earth proper, although they may promulgate sublime ideas; yet even in them one must perceive the "Manifestation of the Spirit *per se*" (1) because they are—strictly speaking—the Fundamentals for the Understanding of the Higher Things, but unfortunately they are only too often mistaken for them and thus the Clear Perception of the Supernal Truth was at all times clouded, adulterated, scoffed at and discarded.

In our opinion it is not essential to know when Jesus of Nazareth was born, we however do believe that St. Irenaeus (p. 45) comes closer to the Truth than do the critics of later years. It is not the date of his birth that matters, but it is the answer to the question: "Is Incarnation possible? (2)"

Orthodoxy, looking at things from a material-spiritual viewpoint, takes for granted that God is a Person, a Man who, dividing himself in three parts—as it were—is: "God Father, God the Son and God the Holy Ghost", and still be One Person. Since nobody seems to be able to understand how this can be, Orthodoxy proclaims it to be a "Holy Mystery" and therewith settles all arguments.

When Christ said: "God is a Spirit," He did not say that God is a person, a man. Would God be a man, a person, Christ had not used the term "Spirit". Spirit is beyond man's comprehension and Christ was fully aware of this because He made no attempt to define it. Now while it is true that the term Spirit is used often in the Scriptures, in most all cases it denotes "Soul", meaning the Spiritual Principles in Man, or where it refers to God it has reference to the "Essence of God" (Holy Spirit); then again this term—like the term Angel—is applied

(1) II. Tim. II. 20-21. I Cor. XII. 11.

(2) Psych. of Mediumship p. 84.

when referring to those who, having passed out of their body, manifest among men.

It is an erroneous conception that man is a Spirit, because man consists of Anima (Animal Soul,) Soul (Spiritual Principle) and Body. If man were a Spirit he could not be matter, because we know that the vibrations of an Angel burn up matter, consequently it should stand to reason that the vibrations of a Spirit must be even more destructive to matter. Man can become a "Spiritualized Being", but never a Spirit. (1).

The study of the Psychology of Mediumship proves this beyond a doubt, because we find that all Discarnate Egos burn up matter (2) also and that their vibratory force is much greater than that of man, consequently man must—while learning the laws of vibration—become gradually accustomed to the vibratory forces around him before he can come into contact with Discarnate Egos. Such a period is called a "Period of Preparation."

Man is the Image of God only as far as the Spiritual Principle is concerned and the proper evolution of this Principle makes man the Son of God. Hosea already knew this: ". . . Ye are the Sons of the Living God." (Hos. I. 10) St. John says: "But as many as received Him to them gave He power to become the Sons of God, even to them that believe on His name." (John 1. 12.) In I. John III. 1-2. he says: "We should be called the Sons of God, Now are we the Sons of God." St. Paul states in Rom. VIII. 14: "For as many as are led by the Spirit of God, they are the Sons of God," and in Phil. II. 15, he says: "That ye may be blameless and harmless the Sons of God."

If then the First Christians (according to Eusebius) and the Apostles believed that "Jesus was a man like other men and could be equalled and in

(1 2) Psychology of Mediumship p. 58.

some respects excelled" (p. 11), the reference by St. Paul in the Galatians Ch. IV. v. 18.; "God sent forth His son, made of woman under the law...." gives us the key to their idea, which was that Jesus was born like other men under the laws of nature, and since they knew that "all who are led by the Spirit of God are the Sons of God", a doctrine as promulgated later could not be acceptable to them.

There can be no question at all that they fully understood the meaning of "being led by the spirit of God", which in modern interpretation means "to have a Spiritual Guidance", to have made a contact with a Discarnate Ego, to have become a "Spiritual Medium, a Psychic," through which the Word of God is being taught to man, for Jesus himself is reported to have said: ". . . It is not ye that speak, but the Spirit of your Father (spiritual guidance which called you back into spiritual existence) which speaketh in you." (Matt. X. 20) Understanding this, naturally there was between them no necessity of material explanations of the contact, for the contact itself was no longer a mystery to them, therefore, while they had and firmly believed in a Spiritual Mediumship, hence comprehended the Spiritual Issue in Jesus. they—to all appearances— did not fully understand the "Spiritual Issue in Christ," hence they came later in conflict with Paul, who as the Apostle of Jesus had the correct perception of the Truth, although one can clearly perceive that many alterations must have been made later in his writings by the compilers and translators of the New Testament. This must become clear when we read the verse ascribed to him: "For the truth of God hath more abounded through MY LIE UNTO HIS GLORY; why yet am I also judged as a sinner ?" (Rom. III. 7.)

It is not possible to enter a historic controversy in regard to the subject at hand, nor is it possible to prove the Truth by quoting Scriptural Texts, because even if Orthodoxy claim these texts genuine, there must arise grave doubts due not only to the

Church Fathers own testimonials, but also on account of the profound similarity between them and other apparent more or less authentic records of Antiquity, consequently we must handle the subject entirely from a Psychic Point of Experience and base our arguments upon present day experiences and studies of the Phenomenon, thereby either proving or disproving the stories contained in the Scriptures as well as those contained in the socalled Sacred Writings of Antiquity. We are, therefore, fully aware that neither the Materialists nor the Orthodox Clergy will be able to follow us, because neither has the least desire to honestly study the Phenomenon, but then we are not here to argue with those who "know all" or wish to be ignorant, for our work is with the Truthseeker.

It may perhaps, appear peculiar that neither Mark nor John relates anything in regard to the birth of Jesus, Mark being accepted as the scholar of Peter, from whom he is supposed to have received the knowledge of the things he records; while John, who was first a disciple of John the Baptist, was one of the earliest followers of Jesus, and his beloved disciple. It would naturally appear important that Peter—who was also very close to Jesus—would have given Mark all the details known to him in regard to the parentage and childhood of Jesus, details which must have been important enough for Mark to record. Besides this, it is said that the Apostles frequently assembled in his mother's house in Jerusalem, which would allow one to surmise that Mark—having such a close contact with them—must have been fully acquainted with the facts regarding the family of Joseph and Mary, yet he mentions nothing of it. St. John, being the beloved disciple and under the instruction of Jesus, the one who was to take his (Jesus') place in his mother's heart, must be logically the one, and perhaps the only one, who had the most intimate relationship with the family and therefore he can safely be pointed out as being the chief authority in

regard to these affairs, yet he mentions nothing of the things Matthew and Luke report of the birth and childhood of Jesus. It is, of course, true that one may surmise each writer reported the things most important to him, as well as for the purpose of his writings and how it was possible that all differed in many ways, and why many of the hundreds of gospelwriters differed in the chief issue, namely in the Divinity of Christ, including his real mission of the "Better Resurrection," for while they all must have had a common basis, each of them may have easily differed in regard to clear perception, due to their own mental and geographic environment as well as to their own particular experiences in things of the Spirit, Spirit Manifestations being nothing new in those days.

Taking the reports of Matthew and Luke in reference to the birth of Jesus one finds that while Matthew is rather short in his narrative, Luke is rather lengthy, giving a complete dialogue between persons in the body and angels. From a psychic point of view we, of course, differ with the gospel writers, or perhaps rather with their translators, for we do know by experience and study that no human being can come into contact with an angel, hence we are compelled to use the expression "Discarnate Ego", respectively "Spiritualized Being", which also can be interpreted with "Spiritual Guidance" or "Messenger of God". Both Matthew and Luke, claim that Joseph, Mary and Elizabeth and Zacharias conversed with such messengers or guidances, therefore, it cannot be denied that they had made a contact with the Other World, hence in their particular case were "Spiritual Mediums," a people through whom the Essence of God could manifest. It becomes clear also that both, Matthew and Luke, in writing these accounts believed that those for whose benefit they were written are acquainted with the Phenomenon, hence could readily understand the issue, for it seems not plausible that either would care to report such to anyone not familiar

with it; but since neither of them attempted to write a textbook on the Phenomena it is also clear that these records will appear phantastic to all who are not acquainted with the Phenomena.

Now, while it is reasonable to believe that these records were first transmitted orally and put into writing later, personal opinions may have easily crept into them, while still later actual interpolations became an ecclesiastic-political necessity for the purpose of creating a Hierarchy and this can be seen when studying the Church Fathers. Nevertheless, the Phenomenon, lending itself to investigation, must either prove or disprove these narratives.

Matthew says: "Now the birth of Jesus Christ was on this wise:

When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost...." (Matt. I. 18-20.)

There can be no doubt that in some quarters at the time when this was written, or when this gospel was compiled, such an idea prevailed, but whether or not the people who promulgated the idea knew what the "Holy Ghost" is, remains a matter of conjecture; yet one may surmise that the term "Holy Ghost" may in their interpretation have signified something vastly different from the present day theological viewpoint, that they meant the child was conceived "in the Spirit that is Holy" (begotten of the Holy Spirit,) consequently Joseph was recognized by them as the natural father of Jesus, which

would prove the idea "he wanted to do away with her privately" an interpolation of later years, and this appears quite certain to all who study the Church Fathers, and such is fully in harmony with the statement made by Pope Leo X. (p. 12.)

Clear reasoning will prove that there is something fundamentally wrong with this account, for how did Joseph know that Mary's pregnancy was caused by the Holy Ghost?—The text states that he was not informed about this before he had thought to put her away; and if he knew it was the Holy Ghost that was responsible, why then did he want to put her away?—

Since the Early Christians (according to Eusebius) recognized the fact that Jesus was born like other men, of Mary and Joseph, and since Paul preached the same idea (Gal. IV. 18), our version that "Jesus was conceived in the Spirit that is Holy" proves itself correct, and the last verse of the first chapter of Matthew proves—at least to us—that both Mary and Joseph were fully aware of it.

For reasons of his own, Matthew gives no account of the things which happened before, very likely taking for granted that those to whom he conveyed his narrative were acquainted with it, but the chances are that he knew nothing about these happenings, hence we must continue in Luke.

Luke says: "....The angel Gabriel was sent from Godto a virgin espoused to a man whose name was Joseph....and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He

shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the throne of his father David....Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: Therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke I. 26-35.)

The name "Gabriel" is symbolic and means "Man of God". He enters the Jewish accounts the first time in the book of Daniel (ch. VIII. IX) According to the Rabbins he is the "Angel of Death" in whose care the souls of the Israelites are intrusted. The Talmud describes him as the "Prince of Fire." The Mohammedans hold Gabriel even in greater reverence than the Jews and call him the "Spirit of Truth," believing that he dictated the Koran to Mohammed. (Chamber's Enc.)

There is no where in the Scriptures a definite idea given in regard to angels, the idea conveying itself in a rather sudden and speculative way, carrying within but a vague apprehension of the "Thing That Is," and drawing—it seems—strongly from the Egyptian, Babylonian, Assyrian and even more so from the Persian concepts but never coming to a better understanding of it, always falling into awe-inspiring superstition, thereby missing the Truth which in such a simple way expresses itself in the experience of the Phenomenon and testifies the Truth in the expression "appearance of man" as found in Ezekiel I. 13; Daniel VIII. 16; Mark XVI. 5; Luke XXIV. 4; Acts I. 10-X. 30, and in Rev. 1. 13.

II.

It seems as if man, unable to comprehend the Administration of God, must seek its agencies in the socalled Supernatural, must invent somekind of miraculous channels through which the Administrative Force of God should manifest itself, consequently formulates Beliefs which in all respects are contrary to the laws of nature and out of harmony with the divine laws. The difference of interpreting the Phenomenon is therefore due only to the misapprehension of its expounders, and it should be quite clear that even the disciples of Jesus as well as the apostles could not help differing one from the other in regard to its explanation, for, while they all made their experiences alike, they were mentally not alike, and thus each of them had of necessity his own particular viewpoint; but they were all in accordance in regard to the fundamentals of their experiences, and one in Jesus-Christ.

The Spirit of God manifested at all times the same way, so did the soul of man. Thus then was from times immemorial man confronted with the Great Duality of Life, which in the Dual Phenomenon manifested that Something which even to-day is but little understood, for man—while greatly developed mentally—has had but little time to study himself, and thus as of old, remained contented with Ideas and Beliefs held sacred by his fathers, or becoming dissatisfied with them, rejected them because he learned to know that other, older nations, reported similar Ideas and Beliefs in their sacred writings, making himself believe that Christianity is of socalled pagan origin and the story of Jesus of Nazareth a pious fraud.

No matter how much we seek in Antiquity for the Truth, we always note the great similiarity of Belief, yet all Beliefs are born of a fundamental

basis, namely in "Death", for Death brings forth Life, and Life manifests itself in an natural and supernal way.

Leaving—for argumentative purposes—God out, it would stand to reason that if death is but a transitory stage of life, an After-Life therefore exists as exists as a matter of natural consequence under the law of nature. This After-Life would be to no purpose if it would not have within itself "Advancement" (Spiritual Evolution). It would also stand to reason that the condition of this After-Life would be quite different from that of the earthlife proper, which seems to prove itself correct in as much this After-Life seems to be neither seen nor felt by the natural man; yet assuming its existence, it would also seem plausible that, no matter what its condition may be, man could in this new condition be nothing else but man, even if we assume him to manifest or exist in that new life in a different form or body. Assuming this, it would then become clear that no matter what man was, mentally, before death, he would be the same mental unit after death. We would then be forced to assume further that this After-Life is peopled with the same characters by which the earth is populated, because death would have transplanted these characters, consequently this After-Life would have within itself also "Degeneration" as well as the "Follies and Wisdom" of the earth earthy. (Psychology of Mediumship p. 64.)

Assuming now that under certain laws of nature those living in this Other World can manifest their existence to man upon earth, the same laws would allow man to come into contact with them. Assuming that this is so, it would be reasonable to believe that such contacts would enable man to learn not only of the conditions of this After-Life, but also that man in the body could learn from the—perhaps more advanced—man out of the body, and it would then be equally reasonable to believe that the knowledge thus received by man upon earth would be either in regard to things relating to the earth-

life, or pertaining to the higher mental advancement of the—let us say—Spiritual Self.

Assuming that such knowledge can be received, it would be clear that its result would chiefly depend upon man's various desires as well as upon his ability to learn to understand the laws, that therefore the Truth about the After-Life could not be received by all men in the same degree, that this Truth would perhaps through thousands of years come to man only in a fragmentary way, repeating itself almost constantly from century to century, but—because of man's inability to comprehend it and to live in harmony with it—even these fragments of the Truth could and would be adulterated and misinterpreted by those who received them. Since this After-Life would—as a matter of necessity—be composed of various conditions, of Regeneration (natural and supernal,) and Degeneration, a diversity of knowledge would have to exist there, consequently one would have to learn to discern the knowledge received, dividing it into "Natural and Supernal Knowledge" of which the former would quite naturally contain "Sublimity and Subtlety."

Let us assume further that under the laws of nature both, man in the body and man out of the body, made a contact one with the other, that such happened in the earliest stages of the Human Race and continued thus to the present day the world over, it would become very clear that the entire Human Race would have received fragments of the Truth at all times, that these fragments would—of necessity—have been alike in the fundamentals, but crude in the beginning because of man's crude mental condition, becoming more and more advanced in Sublimity as well as in Subtlety in accordance with man's own mental evolution, and in parts Supernal where ever a human mind was able to perceive the difference and live in harmony with it. Would it not stand to reason that thus the various religious conceptions came into existence, all of which are based upon misunderstanding and misinterpreting the

Phenomenon even there where in reality a Supernal Truth was received in a fragmentary way?

The Supernal as well as the Natural manifested itself at all times, but the Supernal lost itself more readily among men than the Natural, because man, being in the natural condition, cannot so easily comprehend the Supernal and, if religiously inclined, always looks for "Miraculous Manifestations of the Supernal" while the Spirit *per se* manifests itself through the most natural channels, always using the way offering the least resistance.

If the Phenomenon is true (and we know that is true), the Wisdom of Asia with all its Buddhas and "Masters" is of no value to the Truthseeker, nor will it matter whether or not some accounts of the earlier fragmentary Sublimity entered the Old and New Testament, because the present day Phenomena, when studied thoroughly, brings out the CONCRETE TRUTH of the RESURRECTION to CONDEMNATION and the BETTER RESURRECTION. This truth will absolutely destroy the Wisdom of the Eastern Philosophies as well as Modern Materialism, and naturally—opening the mental eyes of man—it will destroy Dogmatic Theology.

Knowing that the Phenomenon is true, and understanding the ways of the manifestation, we need no longer worry about the various manifestations of the Disembodied and Discarnate Egos of the Pre-Christian Era, nor is it necessary for us to feel disturbed over the increasing Disbelief in the silly material explanations of the Scriptural Texts, for our knowledge is based upon the very existence after socalled Death which the Clergy claim—while true—does not manifest, declaring such manifestations to be delusions produced by "Satan", although they should know that the Pharisees said the same thing to Jesus.

The Asiatic Occultism with its various forms of modern doctrines so eagerly believed in by Western Minds, becomes a complete fiasco when confronted with the true phenomenon, for the true Phenomenon

proves to the sincere investigator that Re-Incarnation is but a "Possession of a Human Organism to which the Possessing Ego has NO Right whatever," having in the majority of cases seduced a human mind which was willing to be seduced and enslaved for services rendered. The Re-Incarnationists, no matter how wise they may think themselves to be, most certainly have never studied the Phenomenon of Mediumship nor become Mediums themselves, for if they had, they could not be Believers in the Various Hindu Ideas, unless they have lost all reason or else attempt to stifle their conscience.

If Jesus received his knowledge from India, if he was in India to be taught the "Wisdom Religion," it must seem extremely peculiar to say the least that no Buddha, not even Chrishna, taught the results of the Better Resurrection, and it is very peculiar, indeed, that Jesus did NOT teach Re-Incarnation, but instead warned against a life which must lead to it, calling it the RESURRECTION TO CONDEMNATION. These Fundamentals were forcefully taught by Paul and the Apostles.

Western Hinduism, seeing in John the Baptist a Reincarnation of Elias, shows not only ignorance of the psychic laws, but also Eastern arrogance, and attempting to unite Spiritism with Theosophy makes the blunder to prove a misconception with a delusion, proving that it has not the slightest comprehension of this which is called "Re-Incarnation" and that which is known by the term "Incarnation."

To re-incarnate means to "again live in the flesh, to again have a material body and to live in that body under the laws of nature." It includes the supposition that all people who live to day have lived thousands of years ago and have—of necessity—re-incarnated for better or worse, and to continue to do so, although they cannot remember anything about their former earthlife, nor will they remember about their present life in their next re-incarnation. Re-incarnation means that minds like Socrates, Plato, Xerxes and other souls of Antiquity are to

day lecturing in English through American mediums, who in most cases are of a rather inferior mentality. True, this sort of Re-incarnation Idea is but of recent date and accepted only by some of the Theosophists who believe that such "Spiritistic Impersonations" serve their occult misconceptions.

The Re-Incarnationist cannot understand that the Soul, both, material (*anima*) and spiritual, are produced by the generative force and are a matter of evolution of material and spiritual conduct. Unable to comprehend this, they, like the Hindus, see in Life only a "natural purpose," and for this reason they require a body, a body of flesh and blood, to further evolve after death upon earth, or—as a punishment for misconduct or sins committed in a former reincarnation—their next bodily environment will be worse or lower than it was during their previous earthlife, suffering thus for sins of which they have no recollection.

We are not disputing the existence of Re-Incarnation, for it exists, but not as the Hindus claim it. The Phenomenon as it presents itself in all spiritistic and occultistic mediumships brings this fact out clearly.

Incarnation has nothing whatever in common with Re-Incarnation, for it is not connected with the Animal Braincenter (*Medulla Oblongata*), centering in the Cerebellum (*Spiritual Braincenter*), and differs greatly from that form of Re-Incarnation which centers chiefly in the Cerebrum, producing Material Sublimity, but is still very much governed by carnal things although it advises against it. Its chief object is and remains with the body and its natural functions, representing life as such exists upon the earth and in the Material Spiritworld, therefore this particular form of Re-Incarnation is produced too by a contact with the Animal Brain.

Since these reincarnations act to a certain degree like Incarnation, producing similar mental dis-

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turbances in their early stages, they were always confounded with Incarnation.

If the Phenomenon is true then its manifestation through a human organism must lend itself to investigation, but the difficulties which seem to exists are such only because the investigator can judge only effects and cannot thoroughly make himself acquainted with the causes, hence no matter how far such investigations may go, their result must—in the main be always more or less a conjecture, or in the best but a small part of the Truth, which in many cases must lead the investigator into false judgments. Quite different it would be if an honest scientific investigator would go through the various developments himself, asking for the Truth and Nothing but the Truth. Such an investigator could study the causes and their effects and, coming into contact with better developed minds of that Other World, he would soon learn to understand the Causes and their Effects upon the human mind, learning thus to discern between the Natural and the Supernal Manifestations. This would soon open his mind to the apparent mystery of Incarnation, consequently he would also have learned to understand why Re-Incarnation exists and why it constitutes "Psycho Prostitution." (Psychology of Mediumship p. 84.)

It is quite clear to us that these things are not only abstract, but also absurd to most Thinkers, hence we are fully aware that no one will be able to benefit by our explanations unless he cares to investigate our claims and, in our opinion, every one should be interested enough in this subject to want to know whether or not it is so. From a religious or theologic point of view these claims should be of the utmost importance, not only because they substantiate all Scriptural Phenomena, but more so because they throw a new light on the most problematic subjects with which Theology at all times was confronted and to day so severely seems to wrangle.

Reading the Scriptural Texts, those who reason

cannot help asking: "Why is it there appears a difference of opinion between the various writers? It seems but logical that if these writers were inspired by God, if God or the Angels (messengers) of God told these writers what to write, there would be a better harmony throughout the Scriptures.

We must first learn to understand that the manifestations recorded were but in the beginning a private or family affair, that the people concerned—being used to manifestations—were not any longer subjected to the desire to tell every body of their experiences, but, visiting each other (1), talked these matters over among themselves. and since those who believed in the manifestations of the Spirit were later prosecuted and forced to meet secretly, it should stand to reason that they orally transmitted, for perhaps many years, the things told them by eyewitnesses, and interwove their own experiences with those handed down. There can be no question that among them gradually "outsiders" (people interested in manifestations) were found, who had already had similar experiences, for we must not forget that the Alexandrian Doctrines were well known throughout Palestine, that thus latter it became possible to have the Actual Truth either despoiled with pre-existing ideas, or made fit to serve whatever the respective writer wished. Furthermore a record in itself not necessarily makes true the things recorded, and a number of people witnessing the same thing differ—often greatly—in their description of it, their differentiating being due to their different mentality, and so, speaking of "Inspiration", it should be clear that its results would differ in accordance with the mentality of the one inspired, although each who became *receptive* would have received fundamentally the same ideas, differing from the other in expression or interpreta-

(1) Luke I. 39-56.

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tion, or in both, yet agreeing in the fundamentals which always remain the same. This condition necessarily had to create different schools, each school formulating its own specific doctrines.

INSPIRATION

The question: "What is Inspiration?" must therefore be answered before we can, even in a small way, comprehend the difficulties involved.

"Inspiration" (literally, *breathing into*) is applied in theology to denote the action of the divine mind upon the human mind, whereby the latter is both supernaturally informed and qualified to communicate the information received. The term *revelation* is used more distinctly to express the first part of this action, and *inspiration* to express the second part. But, in truth, all inspiration, as the word itself bears, implies revelation. . . . The prophet or apostle is inspired only as the utterer of knowledge beyond the ordinary reach of human intelligence.

"The *inspiration of the Scriptures* signifies a supernatural qualification or special divine authority in the books of Scripture as depositories of truth. When the theologian asserts any book of the Bible to be inspired, he means that it possesses an authority different from any other book, that it contains truth not merely as any ordinary book may do, but by a special divine impress. . . . All orthodox theologians may be said to agree in ascribing this special divine character to Holy Scripture; but further there is no agreement. The mode of inspiration, the degree and extent of it, are all subject to dispute. . . . The advocates of *plenary* inspiration contend that the whole letter of Scripture is inspired, that its words were immediately dictated by the Holy Spirit, and are literally the words of God, and not of man. The several writers of Scripture were nothing more than penmen of the Divine Spirit, under whose control they vibrated as the strings of a harp in the hands of an artist. They were as a piece of mechanism touched by God himself. Those who maintain this

theory, speak, indeed, of the individuality and diverse characteristics of the writers of the Scriptures, but only as one would speak of the different tones which the same artist would produce from one and the same musical instrument. The differences are not so much in the moral or intellectual individuality of the writers themselves, as in the diverse aims and uses with which the Holy Spirit employs them; for, according to this theory, the Divine is *all* in Scripture, and the human intelligence its mere vehicle or passive instrument. . . . It follows from the same theory, that Inspiration is essentially intermittent. It is not a higher quality of any soul, but a divine afflatus, seizing the soul at certain moments, and abandoning it at others (1).

"M. de Pressense, one of the most distinguished of the French Protestant divines belonging to the evangelical school of theology says: the Bible is a mass of documents of varying age and varying authenticity; its text has undergone the usual changes attending the transmission of historical documents; it is marked by the usual inequalities and varieties of style that we meet with in any other collection of ancient literature; it presents in many cases peculiar difficulties, differences and even contradictions of detail, scientific and historical errors. All who have studied the Gospels minutely, and especially the quotations in the Gospels and Epistles of St. Paul from the Old Testament, know that there are various inaccuracies and misapplications of facts throughout them. The same microscope of criticism that reveals to us the depths of inner meaning of the divine message in all its manifold fulness, reveals to us also the imperfections, and even the contradictions of the human messenger. . . . None of these errors, it is maintained, are of any material consequence so far as the substantial veracity of

(1) p. 50, 51.

Scripture is concerned. The very fact that a microscopic criticism can detect no more serious inconsistencies in the Scriptural writers is rightly held to be one of the most striking testimonies that could be given to their truthfulness. Such slight inaccuracies are the mere freedoms which writers, thoroughly honest, and animated with a high interest which overlooks trifles, permit themselves. But however unimportant in themselves, they are considered by many theologians to be altogether inconsistent with a theory of verbal inspiration. However minute, they are recognized as real *discrepancies*—human imperfections in the sacred record—and as consequently proving that the mere text or letter of the Scripture is not infallible, that it cannot be regarded as a “direct utterance of the Most High.” (Chamber’s Encyclopedia “Inspiration,” see also “Septuagint.”)

If we speak of Inspiration, as of necessity we must, we cannot help but ask, why did (or does) God not inspire all people, revealing to all alike that Greater Existence of Spirit outside the realm of man, picking out—as it were—only a few chosen ones? The more we reason here, the worse the theological muddle becomes, for we cannot conceive or think of an “All-wise, All-mighty and Just God with human limitations. Expressing ourselves thus, we simply voice the sentiment of the average thinker, and so, if inspiration is true, then there must be someone who does the inspiring and we must be able to make this one feasible to us. If God is a man, if man is God’s bodily image, then God’s existence is also physical in which case God must eat and drink (as claimed by the Ancient Hebrews), for a physical body needs physical nourishment, consequently the abode of God must be physical and provided with the necessary sanitary conditions, an idea absolutely foreign to Christ’s idea and from a general point of view more than silly.

If God is a Spirit (that this is true we must admit because, even if Spirit is incomprehensive to

man, we cannot conceive God to be anything else after we have learned to understand the phenomenon) and as such inspired man centuries ago, there can be no reason why the same Spirit should not continue to inspire man to day. But since we cannot comprehend Spirit we cannot understand how such inspiration can be.

Reasoning, it matters not at all that the "Trinity Idea" is of socalled pagan origin, for we would have to admit that God, the Spirit of God, manifested to man before Abraham appeared in the Hebrew narratives (although the learned Rabbis of modern Judaism admit that he is but a mythical figure), for there can be no reason at all why God should have waited until Abraham's time.

From a psychic viewpoint we know that God is *triune*, namely "Godhead" or "Spirit" (the All Embracing Force); the "Holy Spirit" (Essence of God, which unites man with God, the Spiritual Principle); the "Logos" or "Word" (Discarnate Ego or Spiritualized Soul). To express this Trinity properly we should say: "God-Head, Holy Spirit and Spiritualized Soul." These three are One, must be One.

No man ever has seen God, hence no man can comprehend Spirit; yet man can comprehend the Holy Spirit, the Essence of God, which in its all embracing force manifests itself in man through the phenomena, be they material or spiritual, for in them the activity of the mind after socalled death manifests, proving that there is more to life than the average mortal ever thought. The phenomena gave man at all times the idea that God exists. The phenomena, being dual, were always interpreted and used by man in accordance with his own duality, therefore it was (and is) the human mind which is responsible for the variety of Ideas and Beliefs and not God, for God is GOD and Not man, and God's Spirit penetrates man (matter) only to the degree of his receptivity.

It is then the phenomena to which we must turn if we wish to understand what Inspiration is.

In our book on the "Psychology of Mediumship" we have already thoroughly explained why the phenomena exists, hence we must refer the reader to this book and limit ourselves here to the simple statement that just as in the lower (material) phenomenon the Spirit of the Earth manifests itself, so in the higher (spiritual) phenomena manifests the Spirit of Heaven, that no matter how low and silly the former may be at times, both, the material and the spiritual phenomena, are of the same Spirit (1). namely of God, for both testify to the existence of God in as much even the lower phenomena not only prove a Life after Death, but also point out clearly the various conditions of that Life, proving beyond a doubt the correctness of Christ's statement "In my father's house are many mansions," the realm of that After Life in which all souls are by "*Self-Judgment judged by God.*"

Under a phenomena we understand the various manifestations of the souls, who, having passed out into this Other World and awakened to activity, manifest to man upon earth. Coming into mental contact with man in the body, man out of the body can inspire the former in various ways, and the inspiration thus received depends entirely upon the mentality of man. There are, of necessity, various kinds of inspiration which must be classed in accordance with their purpose, hence we speak of *material* inspirations also, and divide them into two classes, namely first: inspirations in regard to man's physical environment, direct, and second: inspirations in regard a man's mental environment. Spiritual inspirations deal only with things pertaining to man's soul-life, hence to the Truth of Spiritual Life, and thus we have in all Spiritual Inspirations the Manifestations of the Holy Spirit, while all Material Inspirations contain the Spirit of the Earth. Souls

(1) I. Cor. XII. 4. II. Tim. II. 20-21. I. Cor. I. 27-28.

of the Material Spiritworld, being still of the earth, earthy, and therefore still interested greatly in the physical—although they may have sublimity of mind and piety—will inspire man in accordance with man's personal material and religious interests and this in conformity with their own specific personal abilities and convictions (right or wrong), while souls of the Spiritual Spheres give man the Fundamentals of that Truth which manifests itself to them through the Holy Spirit of their environment, giving man thus as much of the Holy Knowledge as he can absorb, and these inspirations never differ. (1).

Understanding this, we are at once upon solid ground, for we know wherefrom Inspirations come, but we must learn to discern between Spirits.

Inspiration by vision can be misinterpreted. Mental Inspiration, as received in "hearing voices" can be imperfectly repeated, while Inspirations received in writing can be altered, interpolated and falsified by others.

The reason why "the mode of inspiration, the degree and the extent of it are all subjects of dispute" among the theologians is that they refuse to investigate the phenomena, hence they see only the letter, which they twist in accordance with their own particular school of theologic thought; hence they become—without intention, false leaders and "Creed-Builders," instead of "Apostles of Facts."

The Bible is inspired, it contains Material and Spiritual Inspirations as well as Personal Opinions of those who were inspired and those who compiled the Scriptures. To claim that the Bible is literally inspired by a Personal God, and to try to prove this statement by claiming it is true because the Bible inspires us, is a very silly claim, for the Rig Vedas inspire the Hindus, the Koran the Mohammedans, the Five King and the Four Shu the Chinese, yet

(1) Psychology of Mediumship p. 57 64.

any clergy or layman who makes a statement like the above disputes them the right of making the same claim for themselves.

Unable to comprehend Spirit, God cannot be comprehended either. If we then speak of the Spirit of God, we cannot refer to it as to a "third person," for God is not a Person, neither can God be divided in parts.

Theology has gone so far as to declare that "*God is Substance*," yet if we speak or refer to *substance* we at once have in mind "matter," and matter is not spirit. No one can think of a substance and at the same time believe that spirit and substance are one. If we, however, understand the phenomena and know that the soul-body is composed of matter, then we call this matter "*substance*," respectively affirm that it is a substance of earth-matter, which through the process of spiritual evolution becomes more and more etherealized and in that condition the soul-body is a substance of etherealized matter, hence minus all cosmic (animal) desires, consequently freed of sex. Matter exists even in the highest spheric conditions, but since it does not resemble earth-matter (being highly etherealized), the outward form of all spiritualized souls, while resembling their former self from the shoulders up, is vaporous, appearing more like a *nebulæ* in which the "thinker" works (exists), but never taking on the human form proper.

Now while we can build conjectures regarding God upon this phenomenon, and claim God to be a Substance, this substance would be even more ethereal than that of which the spiritualized souls are composed, and since the phenomenon proves that man cannot come in contact with angels—due to their vibratory force—it must stand to reason also that man cannot come in contact with God; thus then it becomes clear that God Itself did not and could not have inspired any human being.

The Spirit or Essence of God—being in the strictest sense of the word ethereal vibrations—

while a part of God is God only in as much as it emanates from God, and since all spiritualized souls live in these vibrations it becomes clear that they are the Sons of God, respectively God's children. Man upon earth is the son of God by degrees only, and, aspiring true Spirituality, man lives in or as a shadow of the things to come. If we then speak of Spiritual or Divine Inspirations and claim—as proven by the phenomenon—that all Divine Inspirations contained in the Bible, or elsewhere, were not given man by God directly, but come to man through the offices of Discarnate Egos, who—living in the Divine vibrations—act as messengers of God upon earth, we simply affirm by experience a Truth known to the Seers, Prophets, Disciples and Apostles.

Luke, who lived at the time of Paul, was without a question often an eyewitness of manifestations, and in our opinion, a spiritual medium, a psychic. Reporting the things he heard of when in company with the people who knew of these happenings, he—without a question—used his own experiences in connections with his reports, for undoubtedly he “heard voices and saw angels (discarnate egos) himself. The same would, in our opinion have been the case with all gospel writers, each of whom would report the things most interesting to himself or to those to whom they conveyed the respective narrative.

The compilers of the New Testament sifted the material and destroyed what they thought unfit for their purposes, they also added their own ideas to the existing stories in which not all of these so called holy men believed, because to them the manifestations may have existed in a natural way only (if at all), hence became a matter of course, thereby missing the supernal side. This would naturally lead them toward a dogmatic way of explaining, and force them thus to hold on to material explanations of the Supernal.

Taking all this into consideration it becomes

clear that if one cannot believe in these records but is interested in the question "Is there a Life after Death?", the present day phenomena must answer this question. If then this question is answered in the affirmative, it would also affirm the Supernal side of the question and thus it would clearly prove that *Jesus of Nazareth is the Son of God in as much he became the vehicle through which the Spirit Christ manifested.*

God is a Spirit, hence all things coming from God must be *spirituelle*, must concern directly the Spiritual Principle in man. Spirit has no sex, neither is there sex in the angelic state, for sex belongs to nature, to the physical universe, while the Spirit, as well as the angelic condition, is outside the physical realm and belongs to the so-called Ecclesiastic or Divine Spheres, conditions incomprehensible to man.

If Jesus was born unlike the rest of men, then his birth was miraculous, and God, setting aside the laws of nature thus, could have willed him into physical existence without using a woman's organism. Such a creation would have been more miraculous, although it would have caused the same disbelief and the same theological wrangling to exist then and now. Had there been thousands of eyewitnesses testifying that at a certain time a man called Jesus was seen to descend from the sky, dressed like other men, claiming to be the son of God, those who had not witnessed the affair would have laughed it out of existence, and the world of to day would do likewise, claiming that he was a clever hypnotist, or that somebody lied and that others repeated the lie until they believed it to be true.

The Christians deny the truth claimed by the Hindus for Chrishna and Buddha, but accept a similar account without doubting, because it is written in a book called Bible, claiming that this particular book was inspired verbally and personally by God,

although they do not know how this happened, wrangling over the mode of inspiration.

The acceptance of inspiration one cannot ascribe to a truth manifestly felt while reading the Bible, for the Hindus, the Chinese, the Mohammedans etc. believe as sincerely in the contents of their sacred books as do the present day Christians in theirs; therefore we should be able to find the reason for such rather in the "experienced phenomenon" than in the respective Holy Books, and become aware that while the various Beliefs agree in the Fundamentals (Manifestations of the Spirit), their differences are due chiefly to the misinterpretation of the Phenomenon, hence to the different opinions in regard to what Life is, and since Life moves in cycles around the Phenomenon, manifestations differ only in degrees; consequently the more the Phenomena are studied in direct experiences they more they will, of course, be understood, until finally the Sacred Truth of the Manifestation becomes universally accepted as such. It is this Truth which makes us *free*.

The conception of the first Christians that "Jesus was conceived and born like other men," while out of harmony with the dogma, is in harmony with the Fundamentals of the Scriptures, therefore it is also in harmony with the Phenomenon and proves that "nothing is impossible with God" when matter is receptive to the Spirit of God.

We are not disturbing the belief in the Annunciation to Zacharias nor that to Mary, for we firmly defend both as true, although we see no necessity of a belief that the messenger used the very words ascribed to him, neither are we laying stress upon the idea that "Gabriel" was the chosen "angel," because there is absolutely nothing in a name; besides this we are not speculating, hence cannot make use of genealogies and ideas formed by man, holding ourselves strictly to the Phenomenon as such still exists and is experienced by man, and more so upon our

own direct knowledge based upon personal experiences made after death.

We are not disputing Joseph's vision, but we dispute the idea that he wanted to divorce his wife because she was with child, and claim this to be an interpolation of later years.

To the materialist the Bible stories are a stumbling block because in most cases the scribes of the various Old Testament stories simply report what they heard, and not understanding the phenomena well enough, mixed with it "patriotic folklore," glorifying their tribal God whose existence they could fathom as little as can the people to day, hence a personification of God became necessary. On the other hand, the clergy bound dogmatically to hold on to these stories, see in them likewise only material things, and having once blundered in their conception, of course they seldom dare to openly revolt against their superiors who, in turn, fear that their entire dogmatic construction would tumble if they were to admit their error. Those who want to know the Truth and who are acquainted with the Eastern Philosophies are tempted to discard Christianity and, accepting either Spiritism or Occultism, or both, fall from the frying pan into the fire, deceiving themselves still more than do the materialists and the clergy.

To understand the Eastern Philosophies and to comprehend the Scriptural Text, both Old and New, one must study the Phenomenon. To be able to discern between the material and the spiritual inspirations one must go deeper into this study and make the experiences *himself*, therefore, no matter what kind of an argument one may produce, it is and remains the Phenomenon which will answer the question and solve the apparent riddle of Life.

TRINITY-DISCOURSE

“In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh and dwelt among us.”
 (John I. v. 1, 14.)

The Ancient Egyptians worshipped God in the form of a Trinity, and when Thulis, a great Egyptian monarch, asked the oracle of Serapis: “Tell me if ever there was before one greater than I, or will ever be one greater than I?” the oracle answered: “First God, afterward the Word, and with them the Holy Spirit, all these are of the same nature and make but one whole of which the power is eternal.” (Higgin’s Anac. Vol. II. p. 14.—Ibid Vol. I. p. 805, see Nimrod Vol. I p. 119.) The Logos or Word is of Egyptian origin. The Alexandrian Theology, of which Plato was the chief representative, taught that the Logos was the “Second God”, a being of divine essence, but distinguished from the Supreme God. It is also called “the first born son of God.” It is in the Alexandrian branch of Judaism that we must seek for the antecedents of the Christian Doctrine of the Logos. (A. Reville, Dogma of the Deity of Jesus p. 29.)

The Assyrians had “Marduk” for their Logos. He was addressed: “Thou art the powerful one, the lifegiver, the prosperer, merciful one among the gods, eldest son of Hea, who made heaven and earth, Lord of Heaven and earth, who an equal has not, merciful one who dead to life raises.” (Ibid) The Chaldeans had their “Memra” or “Word of God.” (Ibid p. 28). In India we have the “Tri-Murti” or “Three-Form,” consisting of Brahma, Vishnu and Siva. Brahma is without form, he is the creator, in Vishnu he is the preserver and in Siva the destroyer, respectively the regenerator. In the Veda we find the triple form of Fire, and the Triad of the Gods:

Agni, Surya and Indra. (Monier William's Indian Wisdom p. 324.)

Justin Martyr, a Christian Father, said: "If we Christians hold some opinions near to kin to the poets and philosophers in great repute among you (pagans), why are we so unjustly hated?—There is Mercury, Jove's interpreter, your imitation of Logos, in worship among you, and as the Son of God, called Jesus, should we allow him to be nothing more than man, yet the title Son of God is very justifiable upon the account of his wisdom, considering you have your Mercury, also called the Son of God, in worship under the title of the Word and Messenger of God. (Apol. I. ch. XX.—XXII.)

Again the Christian feels disturbed, finding that the doctrine of the Trinity is still older than the Christian Era, and without a question the knowledge of the fact that the "Word" was already accepted by the Ancients as a very essential part of the Spirit (God) must greatly shock him, and this perhaps the more so if he studies the definitions of the oracle of Serapis and the Alexandrian Concept: "Logos: Being of Divine Essence and as such the First born Son of God." If he then considers Justin Martyr's controversy with the pagans, he may well come the conclusion that this Church Father appears to apologize rather for having Jesus called the Son of God than to defend the Christian doctrine.

We can clearly see that the Hindus (Inders) conceived the Creator without a form (body) hence in an unadulterated belief in Brahma had no way to personify him, and thus Modern Hinduism could claim that this particular idea was borrowed from them by the New Testamental Writers, or by Jesus himself, stating that "God is a Spirit" expresses their very thought. The viewpoint received by studying the Phenomenon, however, differs widely from such a conception and positively disproves that conception.

We have in the Phenomenon an "Outside Force"

manifesting to the "Inner Force" of man, a perplexing Something which the average human mind finds hard to comprehend because its manifestation seems to be beyond the laws of nature known to man. There were at all times people who were sensitive to it, who not only formulated distinct ideas and beliefs and, having at their command a knowledge far beyond the comprehension of the common people, used that knowledge for the purpose of ruling them. This then we call "Animism", because it developed fear of Spirits, hence Spiritworship and a belief that inanimate things are possessed by Spirits.

There were, however, at all times people who, finding far more in the Phenomenon than others, formulated distinct ideas and beliefs based upon their experiences, and thus laying the foundation to a better understanding of the Phenomenon, left their ideas and beliefs with their disciples, some of which in a very natural way always fell back into animism, producing by degrees Occultism and Spiritism, which finally brought forth new schools, out of which the Alexandrian Philosophies gradually emerged. To these philosophers the Phenomenon in its various manifestations was well known, and so, if we read of the Essenes and believe that their society or school existed about 500 years before our era, their doctrines, we may well assume, were at the beginning but a mixture of the best comprehensions of the Phenomenon and later became—because of their constant concentration upon the best—advanced more, due to the still more advanced contact with the Other World. Reading the history of that time to the time of the Alexandrian school (300 B. C. to 500 A. D.) it seems to become quite clear that a "Spiritual Awakening" took place during said period. While there is nowhere an authentic proof for the existence of Chrishna, nor of any Buddha, it is quite reasonable to believe that such characters actually existed and taught a certain "Sublimity" to man, but the quintessence of that particular Sublimity must, in our opinion, be credited to the philos-

ophers of Alexandria and this especially to the genius of the Greeks. Nevertheless, the evolution of the Phenomenon from the crudest form of Animism to the highest form of Mental Contact, seems to suggest a "Higher Force" as the Fundamental of the crudest Phenomenon, for without a Life after Death even the crudest Phenomenon could not exist. The lowest Phenomenon testifies therefore to the existence of the Highest Manifestation, consequently proves with its own existence the existence of a "Spiritual Force", called God. Here then we enter upon the "Spiritual Side of Life," and while we cannot—as man—comprehend God and say "God is a Spirit" and as such has no form, has no body in that sense of the word, the very evolution shown in the Phenomenon points to a "Supernal Purpose" in which we cannot help seeing a well defined plan which, as it seems, begun to crystallize more and more, proving that the more man's concentrative force (reason) focused upon the better understanding of the Phenomenon, the more this plan fulfilled itself, leaving—as it were—during the intervals its markstones either by way of introducing a Thought of Coming Events by using a capable human brain as the *medium* of teaching that thought actually, or by way of "Vision and Prophecy." Since such vehicles of communication were not destined to be but of one particular tribe or race (man being of one family before God), these manifestations of teaching, of vision and prophecy, were universal, hence testify one of the other, but were interpreted and used geographically. This means that somewhere, beyond man's sphere of influence, exists a "Council" who endeavors to show man the way, that however this Council is not "almighty" because of man's own animal nature, which does not readily respond to the higher vibrations, and under the laws of nature is only, to a certain degree, sensitive to cosmic vibrations; consequently in his crude state of mind man can come in contact only with 'his own flesh

and blood," with the Phenomenon produced by his own kind.

In speaking then of the Alexandrian Philosophies we become more charitable toward their expounders if we learn to understand that because of the profound study of the Phenomenon by these wise men it became possible to the "Supernal Council" to fulfil its mission, to impress and to develop the very characters required to bring before man the solution of the great mystery called Life. But this again produced an apparent new mystery, because the process as to how the "Logos", the Word, could become "flesh", puzzled those who did not believe in the Phenomenon. Those of the Alexandrians who understood the Phenomenon saw nothing new in it, to them the manifestations of the Spirit through Jesus of Nazareth was but the natural sequence of a contact made, the natural result of all contacts being the same. It was this point of view which prevented them feeling the "Spiritual Aspect," consequently they could not understand the new doctrine of the "Better Resurrection" and, rejecting it, they held on to their own discoveries, explaining and teaching them in accordance with a philosophy most appealing to them.

Plato, who next to Socrates was the greatest Philosopher and Truthseeker among the Greeks, had perhaps more direct knowledge than some of the Disciples of Jesus, and was correct in distinguishing "Two Elements" of the soul, and in stating that "the divine part of the soul concerns itself with the knowledge of the Eternal and partakes of the Divine Principle, while the mortal soul (*anima*) concerns itself with the body and is perishable"; although he was wrong when he stated that those two elements are one, or linked together by the Spirit, unless he meant "linked together by mind," which however, is but the net result of both the mortal soul and the spiritual soul, and constitutes the real Ego or Thinker. His belief in future retribution and his exonerating God from the responsibility

of Evil or Sin, with his explanation of the Logos, as well as his distinction of the two elements of the soul, proves his deep study of the Phenomenon, making him the greatest expounder of the Fundamentals of the Psychology of the Soul of his time and therefore of the Principles of Spiritualism.

Taking into consideration that such profound knowledge was already expounded three or four hundred years before our era, we need not wonder why some of the biblical writers (old and new) should have made use of it; neither is it wrong to believe that the compilers of the Bible later interpolated, using some of their own more or less Alexandrian ideas for the purpose.

ANNUNCIATION-DISCOURSE

Studying the Phenomenon one will find that while it is in part physical, it is *mental* as a whole, and while it is abstract it becomes concrete in various ways, being then either audible or visible. It can be audible only in "raps and knocks", or with the help of the human organism and this in particular where the vocal chords are used for the purpose (1).

The conversations referred to by Luke were mental and heard only by the party or parties concerned. This could be best explained by referring to vivid dreams, during which the dreaming person sees, hears and speaks to people, all of which, of course, cannot be partaken by an other person. If the brain of a person is far enough developed for the purpose, this which is called "Trance" is not required for the "hearing, seeing and speaking" because such a development made the brain so sensitive to external vibrations that it readily responds without the slightest discomfort. That the people referred to by Matthew and Luke had such a development and were therefore used to such discourses, must become clear.

St. Luke introduces first the Highpriest Zacharias and his wife Elisabeth, of whom he says: both were righteous before God, walking in all the commandments and ordinances of the Lord blameless." This is a very important point from a psychic viewpoint, testifying in itself that their contact with the Other World was a "Spiritual Contact",

(1) Psychology of Mediumship.

for such people can—under the law of attraction—not make a contact with the Material Spiritworld, but this does not at all exclude the idea that they did not have their various and necessary tribulations previous to their higher development, for they were but human. That Zacharias as a Highpriest should be a Psychic is nothing to wonder about, for such gifts were in those days cherished in families, and this especially in families of priests.

Refering to their age and expressing the idea that Elisabeth was barren, must be called “the laying of the foundation for the miracle anticipated”, but from a medical point of view it is an idea which ill becomes a medicus, and Luke is supposed to have been a doctor. The idea expressed is oldtestamental and can be nothing but an interpolation injected by some one else, and Luke is the only gospelwriter whose account contains it. His records are in the main based upon hearsay and blunder even where he repeats the conversion of Paul, yet he was connected with Paul and therefore should have known better. (Acts IX. v. 7, and ch. XXII. v. 9.)

That Zacharias came into contact with a “higher spiritual force than that to which he was accustomed, becomes clear in the statement “he was troubled and fear fell upon him”, an expression used throughout the Scriptures where the respective mortals suddenly faced a Discarnate Ego of higher vibrations than produced by those to whom they were attuned or in harmony with. It is this very vibratory force which makes it impossible to man to come into contact with “Angels”, a contact which would burn out man’s brain much the same way as experienced by a high voltage of electricity.

Zacharias losing his voice during the time of this contact is nothing to wonder about, for while fear has at times lamed the speechcenters, here the vibratory force was sufficient to do the same thing. His doubting of the message is but human, and it

should be noted that no matter how many proofs some of the Old Testmental Seers received, they doubted and had to be given particular signs, a human peculiarity still noticeable to day. True, the sign given him with the prophesy that "he shall be dumb until the day these things shall be performed" must be classed a "miracle" as long as the Phenomena are not understood, but then is not the Phenomenon a miracle also?

Zacharias was a Psychic, hence had spiritual guidances. He was "led by the spirit," and these guidances at times controlled his Cerebellum, therefore if they desired "to hold his speechcenters" so that he could not make use of them, they could do so by "constant control", under which the rest of the faculties would in no way be interfered with. Such a state resembles "Aphemia", and is sometimes caused by "Spirit-Overcontrol," and can produce paralysis. In the case of Zacharias the Aphemia was a punishment for disbelief, which may sound rather peculiar and appear to carry justice too far, yet all Psychics know they are often punished severely by their guidances for doing things against their better knowledge, hence they understand the spiritual meaning of terms like "brimstone and fire" as well as that of "hell". From a psychic viewpoint it is not necessary to believe that Zacharias was "dumb until the prophecy came true," there is no necessity for such a belief, neither is it necessary for ones salvation to believe that it actually happened. It is, however, quite possible that Zacharias lost his speech due to fear as well as to the unaccustomed vibratory force and that at the same time an Over-Contact was established and served as form of punishment.

The materialists are right in their claim that miracles are not performed, for no matter how marvelous anything may be, there is not one single true phenomenon ever produced by even the slightest

deviation of the laws of nature, but man, not understanding these laws can, of course, not comprehend his own mental force, which is but a small part of the very laws of nature he so frequently disturbs, and for this reason he cannot believe that "Soul-Mind", being the most marvelous force in itself, performs "miracles" daily upon earth by making use of the psychic laws which manifest themselves within the natural and divine laws.

"....He shall be filled with the Holy Ghost, even from his mother's womb....and shall go before him in the spirit of Elias...." (Luke I. 15-17).

"....Fear not Mary....thou shalt conceive in thy womb and bring forth a son....he shall be great and called the son of the Highest....The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke I. 30-35.)

No one can comprehend God for the simple reason that no one ever saw God. For the same reason no one can comprehend Spirit. Since no mortal ever saw an Angel, it is impossible for anybody mentally to picture an angel without misusing his imagination. True, angels, being teachers in the Spiritual Spheres, can be comprehended by those who, living there, come in contact with them, and so it can be said that the spiritual guidances of Psychics on some occasions gave a description of them, but we know from our own experiences that to explain spiritual things, even to a well developed Psychic, produces doubt in his critical mind. This is but natural, for even he can comprehend only things he actually sees or comes in contact with, hence he uses for all things beyond the realm of his comprehension the term "believe" instead of the term "know", without casting doubt upon the veracity of his guidances.

Angels are usually pictured with "wings".

Why should they have wings? "Thoughts have wings." It is a symbolic expression implying first "protection." A fowl takes its young under its wings to protect it from an enemy; second it implies "instant action, quick service, help."

Sometimes the wings of angels are highly colored, as is the dress of an angel, and while these wings and dress colors are symbolic, in most all pictures of angels they mean nothing, expressing rather the opposite of this which they mean to express, because the hue of coloring is wrong, and the reason for the existence of color not understood. Colors are of the utmost importance in all phenomena, and thus we see even here how interpolation and misinterpretation works in the Ecclesiastic Art. This is also due to the fact that Spiritual Evidence became lost.

The Holy Ghost cannot be comprehended under the Dogma of the Trinity as explained in the Orthodox Church, for if God is a *Person*, a man, and the Logos, the Word is a *Person*, a man, then the Holy Ghost, being the third person in the Trinity, is a *man* also. Since all three are one and can be everywhere at the same time, all three must have, not only the power to divide themselves into untold numbers of atoms, but must also have the power to divide the Most Divine Intelligence into three parts and then into untold numbers of atoms, each of which would have to be the Most Supreme Intelligence itself.

There is no reason for such a complicated divine surgery.

God, the Incomprehensible, Most Holy Intelligence, Supreme Existence, Spirit *per se*, Its Abode and Selfexistence cannot be brought into argument without speculation, and to speculate with things abstract is a folly.

We know that God is, because we understand the Supernal Purpose of Life and therefore we know that this purpose would not be if there were no Supernal Intelligence in existence. Calling this Intel-

ligence God or Spirit *per se*, we do know that Its Essence manifests Itself directly throughout the Spiritual Spheres, and in an indirect way throughout the Material Spheres, including the Sphere of Man.—Anything which exists manifests its existence, yet there are existences which are not manifesting to man because man's senses are too far removed from them.

The Essence of God, called Holy Ghost or Holy Spirit, is but a vibration which, emanating from a source far beyond man's sphere, destroys all coarser atoms of matter and, purifying matter, holds within its vibratory force the etherial substance thus assembled. It is therefore "Fire, Light, Water," (*) respectively "Vapor", in which the Natural and the Supernal are in complete harmony. This harmony produces the Spiritual Environments in which are Light and Peace, but the closer to the earth we are, the less this vibratory essence can be felt, due to the earth atmosphere and man's mind, which are matter. Since the Essence of God animates matter only to the degree of its receptivity, God is almighty only where matter is in the condition to allow the etherial vibrations to reach it and to regenerate it.

If, then, the St. John-to-be was "filled with the Holy Ghost from his mother's womb," the miracle is simple enough, for his mother's mind was in the condition to come —under the Law of Attraction—into contact with Discarnate Egos (Spiritual Guidances) hence, while the child was conceived and born under the laws of nature, its soul grew under the ethereal vibrations received by the mother, i.e. the vibratory force of John's personal Spiritual Guidance was, and remained, directly focused upon the embryo's growth through the mind of its mother. It should then be clear, that the conception of John was not tainted by the lust of the flesh, but was a matter of "Spiritual Selection", hence John was conceived in an *Immaculate Condition of the mind*.

The thoughts expressed in verse 17: "he shall go before him in the spirit and power of Elias" does

(*) Hebrews XII. 29.

not mean that the soul-mind of Elias was the direct spiritual guidance of John; it means that his spiritual guidance will be in application like the one Elias had, namely one which manifests itself strongly to the material senses of man. If we read Luke ch. IX. 54-56., we see that Christ brings out strongly this very material condition by saying: "Ye know not what manner of spirit ye are of." When according to St. John (ch. I. 19-23) John the Baptist was asked whether or not he is Elias, he answered "*no*". This answer shuts out all interpolations regarding the subject of the "Reincarnation of Elias" as well as the reading into the text Malachi IV. verse 5 and other similar references.

John as "the man sent from God to bear witness of the Light" (John I. 6-8) knew his own guidances and could see them, therefore he was well aware that he is not Elias in the abstract—that Elias was not one of his guides. Even so the reference to Elias has a specific meaning and implies, as already pointed out, that his spiritual guidance will—like the force of Elias—manifest itself strongly to the material senses of man, and that the same force is (and will again be) brought into service for the purpose of destroying the false and degenerating ideas among men. Preaching the coming Event, he used the (material) power and spirit only for the purpose of convincing the people of the Truth, leading them thus to Repentance, thereby fulfilling the Mission of the Spirit.

Comparing the Annunciation of the Conception of John with that of Jesus, we at once notice that here the Annunciation was made directly to Mary and not to Joseph, while in John's case it was made to Zacharias, and we wonder if any clergy ever noticed the difference?

There is, of course, a reason for it, to wit: "Zacharias was the Psychic through whom the Spirit worked, while Elizabeth was receptive only in degrees. Mary was a Psychic, and it appears from the text that she was *not afraid* of the appari-

tion, which proves that her spiritual guidances were of the same plane of vibration the Discarnate Messenger came from, hence she was used to the vibratory force produced by him. This proves also beyond a doubt that Mary was of a higher spiritualized order than Zacharias.

While Mary was not afraid, she troubled herself about the style of Salutation, because she was never before addressed thus. Her answering the salutation with the question: "How shall this be, seeing I know not man?" must be taken as an interpolation, because she was *espoused* and contemplated to be married, therefore the messenger's answer: "With God nothing shall be impossible"—becomes an interpolation also, fortifying the text in regard to the miracle anticipated. It appears more plausible that Mary asked: "How can this be, since I am not married?"—and then the messenger's answer takes on quite a different aspect.

According to the text, Mary received the Holy Ghost shortly before her marriage to Joseph, and having conceived she was overshadowed by the Power of the Highest, therefore the child was holy and was to be called the "Son of God."

Receiving the Holy Ghost means to have produced the condition necessary to become receptive to ethereal waves and thus to come in contact with Discarnate Egos and to remain in that contact. It means to "receive the Spirit, to be led by the Spirit, to become thus spiritualized," which is the beginning of an "Incarnation," for in that condition one becomes by degrees one with the Spirit. Then to be called the "Son of God" is in perfect harmony with the result of the spiritual phenomenon, and even if Jesus was not called the Son of God before the middle of the second century, (and one can easily come to the conclusion that such statements found in the text are interpolations of that time, basing ones reasoning upon Justine Marty's own statement—p. 82) the result of the spiritual phenomenon will prove the correctness of the statement contained in the text,

although that result does not harmonize with the dogmatic view held by the clergy.

From the point of view arrived at by studying the psychic laws and the phenomenon, as well as from our own psychic experiences, there is no difference between the Conception of John and that of Jesus, with the exception of the purpose involved; yet there is a very marked difference between them in the text. This difference is not only one of expression, but more so in application, hence it is the application itself which spells disaster to the doctrine as formulated and believed in, for while John received and was filled with the Holy Ghost even from his mother's womb, Jesus was in his mother's womb only a "*holy thing*," to be called the son of God because the Power of the Highest overshadowed Mary, and according to the text Jesus did not receive the Holy Ghost before he became clarified. The text states that "the Holy Ghost was not given because Jesus was not yet clarified", (1) which of course implies that there was no Holy Ghost given to anybody before that time, although we find that the Holy Ghost descended bodily in the form of a dove upon Jesus—and remained—while he was baptised (2). This simply proves to us that Luke, the compilers or translators of his narratives, used the term "Holy Ghost" too frequently, without discernment, and that the text—as it stands—could not have been verbally inspired even by any Discarnate Ego.

From the dogmatic viewpoint Jesus himself is the second person in the Trinity, this being so, he is not only God himself, but of necessity, also the Holy Ghost. Consequently when Mary received the Holy Ghost, she (dogmatically) received God, the Word and the Holy Ghost, respectively she received

(1) John VII. 39.

(2) Luke III. 22.

into her womb the whole Trinity, and thus we would have (dogmatically speaking) in Jesus this Trinity incorporated in the flesh. This being so, Jesus, being the Holy Ghost, would not have been in need of the Baptism by John. The descending of the Holy Ghost upon him during the ceremony, as well as his clarification for the purpose of receiving the Holy Ghost, would not have been necessary, for (dogmatically speaking) being God he is the Holy Ghost and thus he would have descended upon himself.

God is a Spirit and as such cannot be comprehended. Nevertheless we know that God is. We further know that God manifests in the Spirit, and this term means that the Spirit of God, which, of necessity, must be *holy* (free of sin), in its Essence works in and through all Discarnate Egos. We know further that Discarnate Egos are not of the earth earthy, that they have outgrown all carnal desires and advanced beyond the Earthplane; hence in their spiritual evolution reached new conditions of life (heavenly spheres), each in accordance with its own degree of holiness achieved, representing thus each a part of the Essence or Spirit of God. The term Spirit of God has then a dual meaning, first: the Essence of God as coming from God to spiritualize, and second: the Spiritualized Soul-Mind (Discarnate Ego), which comes from the Spiritual Spheres, the soul which has the "Breath of Life" and which contrasts with the soul "made of the dust of the Ground," the natural man, whose soul enters the earthsphere, the Material Spirit World, resurrecting to Condemnation.

One cannot make a picture of God, neither can one make a picture of the Holy Ghost, to produce such pictures is Idolatry and helps to destroy the Truth.

The Holy Ghost can come upon a person only by way of vibration if the receptive mood is produced, but it cannot come upon anyone without the Manifestation of the Spirit, the Discarnate Ego, which is the *Medium* through which the Essence of

God works or manifests. The Spirit or Discarnate Ego becomes thus the "Logos", the Word, the Expression of the Spirit of God, which in contact with the human brain can make itself audible in man's sphere of activity as if it were man to man. The brain of man is thus, like the Discarnate Ego, the Medium through which the Spirit of God manifests to man, and thus the brain is, or becomes, the "Jacob's Ladder" upon which the "Angels"—spiritualized souls—descend and ascend.

That Mary, the mother of Jesus, was a highly spiritualized woman cannot be questioned; that she was a *Psychic* the text proves. Her mental condition proves beyond a doubt that her guidances were highly spiritualized souls, that while she already had the Holy Ghost to the degree contained in her guidances, her "becoming overshadowed by the power of the Highest" gave her during her pregnancy the Holy Spirit to the fullest degree possible. This means that the "Spirit Christ" working through her guidances (directing them) purified her still more, that the phenomenon of the Spirit purified the child within her through her mind, and that, for this reason the child was a "holy thing", was free of sin.

If we now speak of the Spirit Christ and call Him the Only Begotten Son of God who ever manifested in the flesh, we must not forget that in remote Old Testament days "the Sons of God visited man upon earth" for the purpose —as some people claim—of "helping man"; but failed in their mission because they fell in love and married the daughters of man. We refer to this here only because of the scriptural term used, stating in plain words that they were the "Sons of God". We cannot now go deeper into this, but taking the text as it stands, there can be no doubt in regard to God having had a number of sons, some of which were black sheep, which, while incomprehensible from a psychic point of experience, sounds more than silly from a ration-

al point of view and is positively impossible to have happened under the Divine Laws.

Jesus of Nazareth, while conceived and born under the laws of nature, is the *Spiritual Son* of Christ, because the Spirit Christ called him spiritually into existence, and thus the Spirit Christ is the *direct Heavenly Father* of Jesus. Being the Highest Power in Spirituality, the Spirit Christ is the Son of God, the Logos, the *only one* who ever gave man the full spiritual Truth by teaching through the brain of Jesus the Mystery of the Better Resurrection. Understanding this we can also understand why John said: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all." (John III. 31). Then all the former or pre-christian manifestations become very clear and self-explaining and this so much the more so if we think a little about Christ's own words: "All that ever came before me are thieves and robbers...." (John X. 8.)

Up to that Advent man knew only of one resurrection (although it was not called thus) for in the phenomena, which manifested everywhere, man received various knowledge concerning his condition after death, and, making use of such knowledge in accordance with his mental development, he applied it best he could, creating many gods, angels and demons; suppositions which produced superstitions and many false beliefs and wrong doctrines.

To understand the phenomena is, like anything else, a matter of mental evolution, and where ever the phenomenon became a matter of worship the result was always bad, for it created phantoms.

God is not a Phantom, neither is Christ a Ghost, hence to worship God does not mean to fear God, it means to concentrate upon the Most Holy conceivable, to learn to understand that such concentration produces a receptive mood in which one can come into contact with ethereal vibrations within which Discarnate Egos (spiritualized souls of former men

and women) can reach ones mind and by degrees spiritualize one, giving one thereby that understanding which—in leading us to Christ, frees us from all foolish genealogies, corrupt doctrines and false conceptions and finally makes us Sons and Daughters of God through the example given us in Jesus of Nazareth.

True, the existence of God and the existence of Christ may not be conceivable to many, yet the phenomenon works to day as yesterday, and if the phenomenon proves itself true then the Spirit Christ proves Itself true also, even if the less studious mind may still find it incomprehensible.

Having in the phenomena the direct proof of the existence of spiritual evolution, this very evolution proves the Supernal Purpose of Life, and so whether comprehensible or not—the existence of a Supernal Existence and of a Supernal Council becomes involuntarily a matter of necessity, but since neither can be made visible (concrete) to man, it is up to man to study the phenomena earnestly and to become guided by the "Word" to save himself from the results of the Common Resurrection. For this purpose the phenomenon works upon earth, a miracle in itself to all who do not understand the laws, and a folly, a product of morbid minds to those who judge without knowledge; while to Orthodoxy it is and remains a delusion of Satan, for Orthodoxy represents Ignorance of the Laws to day the same as in Christ's time.

If it is true that no historian of the time mentioned Jesus of Nazareth, and that Josephus referring to John the Baptist ignores Jesus, it seems to us that such missing testimony cannot do away with the actual existence of Jesus. It appears to us that the life of Jesus testifies to a rather short period of public activity, that this activity, while taking in a number of towns and cities in various territories, reached comparatively few, although the text at times refers to a "multitude" of people, that there were before and after him many others who worked "miracles"

(1) and Paul said:.... "All these worketh that one and the selfsame spirit" (2), which allows us to assume that the people of the time were used to these things and followed those whose "work" appealed to them most. We must consider also that "miracles and tests" given by Jesus were not given in a sensational way, that they had the distinct purpose of awakening the soul of man; hence while talked about remained more or less a private matter of, perhaps, a comparatively small circle of people in each community until the Pharisees begun to make him their target; even then, and during his trial, the notoriety may have been but temporary and without interest to any historian. As far as we know, no historian ever mentioned Paul's trial before Felix and Ceasar.

If John the Baptist was a cousin of Jesus, Jesus must have lived at the time of John, for he testifies of him. So does John the Evangelist, who appears to have been first a disciple of John the Baptist, although neither Josephus nor any other historian mentions him; yet Polycarp claims to have been a disciple of John the Evangelist. The doubt injected in regard to the time when Jesus lived seems to come chiefly from the historic inconsistencies of Matthew and Luke, as well as from their phantastic appearing reports of the birth of John and Jesus. If we, however, understand the phenomenon, these doubts vanish; and knowing that characters like John the Baptist, St. John, Mark, Luke and Matthew, Peter and Paul etc, did live at the time, the various historic defects contained in the text are of no account, especially if we consider that such can easily be interpolations of later years.

We have in the New Testamental texts records of the Life and Works of John the Baptist, Jesus,

(1) p. Mark IX. 33-40.

(2) I. Cor. XII. 5-11.

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his Disciples and Apostles. These records could not have been dedicated to history, they were simply the experiences made by those who became linked with Jesus and his followers, and more should not be expected of them. Whether nor not these experiences are true the present day phenomenon must decide, because the respective records give us only the assertion that these things were experienced and testified to by the people mentioned, while the present day phenomenon is *now* like a voice (that) cries: "make plain in the wilderness the ways of the Lord!" (Is. XI. 3.)

BAPTISM

The Baptism of Jesus has much to do with our subject, in fact without psycho-analysis of this doctrine our issue would be incomplete.

One of the most pernicious arguments among the churches seems to be that produced by Baptism, although each church claims to believe in one and the same God, as well as in the idea that God inspired the various biblical authors, a belief which forces the question: "Why then does the result of said inspirations remain so misty and uncertain that the Church of God became split into an endless chain of right and wrong believers?"—

Baptism is, of course, not of Christian origin, for "washing with water" had in much earlier times a religious meaning, and the Jews washed and baptized those converted by them. The argument as it presents itself rests entirely upon the question of "Immersion," although the present day Christian Church seems to agree more or less that "Baptism by Immersion" is scriptural, even if the various sects follow their own inclinations or suit the one converted by them.

The Greek word "*baptizo*" implies to "immerse, to dip or to wash", so that afterall it matters but little which form ones conscience allows one to select, even if John the Baptist and some of the Apostles immersed their converts; for Jesus himself did not baptize, not with water, and so if one believes honestly that a complete Immersion (backward, forward or sideways) saves one more than mere "sprinkling," ones mind should at least be at rest in ones belief of salvation; but then one should never wrangle with those who feel the same way about sprinkling, for wrangling soils the soul.

Under the dogma of Baptism it becomes clear that those not baptized, even babies, are eternally

damned, although historically Infant Baptism was not made a necessity before the Augustinian Doctrine of the Original Sin came into effect. (412-418 A. D.) It must then be quite clear that, doctrinally speaking, all infants which were not baptized and died, and all people who died without being baptized are eternally damned, have no chance whatever to become saved, although they knew nothing of this "Divine Curse", which of course, does neither speak well of God's Mercifulness nor of His Divine Justice. The idea expressed is absolutely unscriptural, for while to be baptized with water can only be interpreted as an outward sign of the acceptance of the Belief in Christ, forming as such an Initiation into the Brotherhood of those who believe in Him, it does not imply that the one baptized thus "received the Holy Ghost," because all those who were baptized by the Apostles (without water) "prophesied and spoke with tongues," while there is apparently no such record of those who were baptized by John the Baptist and his disciples, and modern Baptism has—as far as we know—never produced such a phenomenon. We are quite certain that if ever such would happen the baptizing clergy and his laymen would declare such a person either insane or possessed by the devil.

In this kind of "Dogmatic", like anywhere else where the clerical mind is concerned, we find the "letter" predominating and the "spirit" missing. It seems that no matter which way one looks in the Christian Church, one always finds that *popeism* which alone knows the Truth, a Popeism which disregards the Spirit entirely and interpretes each Bible sentence in accordance with its own "Grandfather-Clause," exchanging parts of said clause sometimes with Ultra-Modern Ideas of people who, having somewhat outgrown clerical grandfathering, demand a more liberal interpretation.

John the Baptist called the people of his time (his own race) to repentance, and baptised by Immersion. There was a deeper idea connected with

this action, which in itselv only "prepared the way materially." This deeper idea was "to establish the fact of the appearance of the Spirit Christ." Only John refers to this (John I. 26-34). The three other writers report only the material side, Matthew and Mark stating that Jesus, after stepping from the Jordan, saw the Dove and heard the Voice, but do not report that John the Baptist saw and heard the same thing, while Luke simply relates what he had heard repeated by others. St. John practically ignores the material side and brings out strongly the Spiritual issue. It is, therefore, of the greatest importance that we study St. John's account, for he, having been first a disciple of John the Baptist, became the beloved disciple of Jesus, and was one of the three chosen ones who were witnesses of the great manifestations around their master (of which the rest of the disciples knew only by hearsay), and one of whom justly can be said that he was the only one who fully understood these manifestations. According to his records, John the Baptist said to those who were sent to him by the Pharisees to inquire if he is the Christ or Elias:

"I baptize with water, but there standeth one among you whom ye know not; he it is, who coming after me is prefered before me, whose shoe's latchet I am not worthy to unloose. The next day John seeth Jesus coming unto him and said, Behold the Lamb of God which taketh away the sin of the world. This is he of whom I said after me cometh a man which is prefered before me, and I knew him not but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record saying: I saw the Spirit descend from heaven like a dove and it abode upon him, and I knew him not, but he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descend and remaining upon him, the same is he which baptizes with the Holy Ghost.

And I saw and bare record that this is the Son of God."

John and Jesus were cousins, hence they know one the other. The statement "I knew him not" therefore cannot refer to Jesus. The text seems somewhat mixed, verses 26 to 31 can be taken only as an explanatory introduction to verses 32 to 34. From the text of John the Evangelist it appears that John the Baptist was not told by his parents that his cousin Jesus is the Son of God, for he did not know who it would be through whom the Spirit Christ should manifest, and his statement "after me cometh a *man* which is prefered before me" implies clearly that he did not think this one to be "*God*". Not knowing that Jesus was the one through whom the Messiah would manifest to Israel, John could not have pointed him out as "the Lamb of God" before the manifestation proved to him (John) that it was he. The one who sent John to baptize with water was a "Soul-Mind in the Spirit and Power of Elias," a Discarnate Ego which had the Spirit and Power Elias was endowed with, one who, while spiritualized was still of the Mosiac Law, a teacher thereof, and for this reason John the Baptist was neither the "Light" nor did he have the "Light", although he was filled with the Holy Ghost from his mother's womb.

If Baptism is the symbol or necessity to perfect purification from sin, the Baptism of Jesus was not necessary, for even dogmatically he was free of sin. If we—dogmatically—recognize in Jesus the Innate Son of God, respectively God Itself, how then can we claim that the Baptism of Jesus was necessary, without destroying the Doctrine of the Immaculate Conception of Jesus?—Immaculate means: "Spotless, Pure."

The Baptism of Jesus was not a matter of necessity for the purpose of "cleansing from sin", but it was necessary for the purpose of the Manifesta-

tion (1) which should show John the Baptist the one who will baptize with the Holy Ghost. Therefore as soon the manifestation was given, the mission of St. John the Baptist was ended.

John the Baptist, while baptizing people, had frequently seen the Spirit descend upon people, but he had never seen it *remain* upon anybody, and it was in this test that he recognized that his cousin is the One through whom the Christ should manifest. The bodily form of the Dove is but a vision, a symbol of purity, produced by the Spirit, consequently John the Baptist did not see the Spirit Christ himself, and in our opinion there was perhaps only one of the disciples of Jesus who had the Soul-Force to see Him, namely John the Evangelist.

In Baptism one should receive the Spirit, a Spiritual Guidance, a Discarnate Ego, and thus "becoming led by the Spirit," receive the Holy Ghost, the Essence of God. To receive the Spirit thus either by Baptism or by laying on of hands, the one baptized "spoke in tongues or prophesied." (Acts XIX. 6. II. 17-19.)

According to the Gospel of John, John the Baptist says nothing about "hearing a voice", yet if the Spirit said something during the manifestation, there is no reason to disbelieve the statement made by the other Evangelists, for, from a psychic viewpoint, John would have heard it, and thus it appears quite correct that the Spirit descending upon Jesus said: "Thou art my beloved son, in thee I am well pleased," for Jesus was the spiritual creation of the Spirit Christ, although Jesus was man and had the Holy Ghost, the Essence of God, through the Spirit from the time of his birth.

Remembering that according to the Scriptural Text the Holy Ghost was not yet given, there was according to Luke ch. II. 25. a man in Jerusalem

(1) Matt. III. 15.

whose name was Simeon, "upon whom was the Holy Ghost," revealing to him that he should not die before he had seen the Lord's Christ, and he came "by (led) the Spirit into the temple...."

Led by the Spirit?—

The term "Spirit" is used frequently in both Testaments, and it may be hard for the Theologians "to discern between Spirit and Spirit", but then this is chiefly due to the fact that they do not care to learn to understand the Phenomenon.

When Jehovah "took of the Spirit that was upon Moses and gave it unto several elders....when the Spirit rested upon them, they prophesied and did not cease," there were others, Eldad and Medad, who did not enter the tabernacle, but they too "received the Spirit" and prophesied in the camp. And when Joshua asked Moses to forbid them, he said: "Enviest thou for mysake? Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them." (Num. XI. 24-29)."And the Lord said who shall persuade Ahab that he may go up and fall at Ramoth-Gilead?.... And there came forth a spirit....and said, I will persuade him....I will be a lying spirit in the mouth of all prophets. And he (the Lord) said, thou shalt persuade him.... behold the Lord had put a lying spirit in the mouth of all these thy prophets." (I. Kings XXII. 20-23.)

...."And when the sons of the prophets....saw him (Elisha) they said the spirit of Elijah doth rest on Elisha" (II. Kings II. 15.)

...."And the spirit entered into me when he spake unto me.... (Ez. II. 2.)

....'And the spirit took me up and I heard behind me a voice of great rushing, saying Blessed be the glory of the Lord from this place.... (Ez. III. 12).

...."The spirit took me up and brought me in a vision by the spirit of God into Caldea, to them in captivity.... (Ez. XI. 24.)

...."And the spirit of God came upon Saul when he heard those tidings and his anger was kindled great-

ly, and he took a yoke of oxen and hewed them to pieces.... (I Sam. XI. 6, 7.)

If Jehovah is God, then Jehovah is a Spirit, who, according to the scribes of the Old Testament did a great number of things which the God of the New Testament calls a "Crime", things which, when committed by mere mortals the Christian clergy would lay down as sins punished by God with eternal damnation. The above references show that whenever Jehovah gave his spirit to the people they at once prophesied, and did not cease prophesying, that Moses like Paul, makes Prophesy the Quintessence of the Spirit; but then in the Old Testamental days God gave the Prophets also a lying spirit so that those whom he wanted to destroy would be led to their destruction. This would then prove that Jehovah could not destroy people without "luring them into his net with lying spirits", and this we can not call "almighty", nor can we call it "allknowing", neither can we call it "allwise and just."

No matter how one may try to twist the "spirit" theologically, these facts cannot be destroyed, nor can they be sophistically excused. True, the Hebrews of those days, not having a "Devil", had to blame their God for the silly things their own mind conceived and this we must excuse, but it is incomprehensible to modern thinkers that God, any God, could commit such things, and it is positively a theological miscarriage to teach and to believe that the Living God proclaimed by Christ is a Liar, Deceiver and Murderer.

TO TEACH THAT ONES SALVATION DEPENDS UPON THE BELIEF IN SUCH STORIES IS A THEOLOGICAL CRIME!

In studying the Phenomenon we will find that the term "Spirit" is misapplied and misinterpreted, therefore, we should not use this term for the purpose of explaining the Thing that is, for the Spirit of God is *holy* and as such, the Essence of the Most

Holy which cannot reach man directly, reaching man only through "Discarnate Egos."

If the clergy study the Phenomenon and "receive the Spirit", hence come into possession of the various gifts explained by Paul (Cor. XII) then they will learn to discern between Spirits and find that God did not commit one of the bloody, deceiving, lying, silly and foolish things ascribed to him by these scribes; that the Spirit of God, the Essence of God, did not even come within five hundred miles to these storytellers, that their tales are but the result of human minds and —of course—of "spirits" (Disembodied Egos.) who manifested to and through some of the Hebrew Leaders. Finding this Truth, the clergy will then begin "to clean out the Scriptures" and, discerning between the *material* and the *spiritual*, they will know the Truth of the Phenomenon, hence be freed by that Truth.

Is it not peculiar, to say the least, that one should readily believe that there were among the Gentiles of that time people who had *visions*, talked with *angels* (men in bright clothing) and were guided (led) by them, denying at the same time the same things happening to day?—Is it not extremely peculiar to believe that the Apostles went into *trance*, while one at the same time denies that such is done to day, or if one admits such, ascribes it to the Devil?—Is it not peculiar, indeed, to believe that the Spirits (spiritual guidances of the disciples) advised Paul not to go to Jerusalem, (1) that the four daughters of Philip the Evangelist prophesied, and a certain prophet, Agabus, foretold Paul that he will be made prisoner by the Jews and handed over to the Gentiles, while at the same time denying that all these things still happen and did happen, before our era, the world over?—

True, the so called Christian is prone to say:

(1) Acts. XXI. 4-11.

these things were done by the Holy Ghost, that the Scriptures speak of such things done by Evil Spirits, by Divining Spirits. Can this so called Christian discern between the things ascribed to the Holy Ghost and those done by the "Unholy Ghost?" If this so called Christian has the Spirit of God, where are the Gifts which the Spirit bestows?—

The Spirit of God has become rather chimerical in the Christian Church and manifests itself chiefly in the sign of the dollar, in hate and hypocrisy as well as in the Bible-Worship.

Matthew, Mark and John, referring to the Baptism of Jesus, use the term "Spirit of God", while Luke states that the "Holy Ghost" descended. This is confusing in a way, for the Spirit of God, which is holy, can be interpreted as being the *inner substance* of God, yet one cannot define God, hence one cannot speak of an *inner* and *outer* substance of God, but one can speak of the Spirit of God as emanating from God. The Holy Spirit—Vibration of God—(Holy Ghost) is the Spirit created by God, be this now in the sense of pre-existent beings (if one may term them "beings"), scripturally called "Spirits, Angels", or in the sense of "Soul-Minds" (Discarnate Egos—Spiritualized Souls of former Men and Women). Neither Spirits nor Angels can come into contact with man, consequently the Spirit of God is a spiritualized former human being, and this in contrast to the "Disembodied Ego" of the Material Spirit world, which represents the Spirit of the Earth earthy, and as such has not the "Breath of Life," hence is not of the Family of God in that sense of the word.

In the Gospel of Matthew, Mark and John the proper term is used, for it was the "Spirit of God" which descended and remained upon Jesus. John the Baptist testifies to this himself, and this Spirit of God was Christ, the Messiah that came from *above*, in contrast to others who came from *below*, from man's own atmosphere.

The Spirit Christ was the Word which was

made Flesh in the contact with the brain of Jesus, and the Word is the Expression of God which was in the Beginning and which was with God and is God. A word without expression remains thought, therefore the Thought coming from God can become audible only to man through the Spirit of God which is the Agency between God and man, and the Spirit of God—in order to achieve this—must work through the human brain, which, as stated before, becomes the *Medium* through which the Word can be heard by others who are not in vibratory harmony with the Spirit.

It is noteworthy that only Matthew reports that John forbid him, and that Jesus answered “Suffer it to be so, for thus it becometh us to fulfill all righteousness,” and that only Mark claims that Jesus said “He that believeth and is baptised shall be saved, but he that believeth not shall be damned”; Matthew stating only that Jesus ordained his disciples to teach and to baptize, while John knows nothing of even this. Not even Luke reports these things in the Acts (ch. I.) where he relates the commandments Jesus gave his apostles before he departed. To use John ch. XII. v. 48 as a parallel to Mark ch. XVI. v. 16, means to throw overboard all logic, for Christ said: “He that rejected me and receiveth not my words, hath One that judgeth him, the word that I have spoken, the same shall judge him on the last day.” To judge one not necessarily means to damn one, and the “last day” means the day of ones death and the day on which the second Resurrection takes place, for during these periods the words of Christ will prove themselves true and the Realization of this Truth constitutes a “Judgment.”

If Baptism with water had been considered by Christ to be the first or second necessity to salvation, Jesus would have baptized with water himself. His own Baptism was not performed for the purpose of “saving him from damnation” but was necessary

for the purpose of establishing the fact of "Christ's Appearance upon earth."

We read in John ch. III. v. 22-26 and ch. IV. v 1-2: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized.... And they came unto John and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou barest witness, behold same baptizeth, and all men come to him.... When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more people than John (though Jesus himself baptized not, but his disciples), he left Judea....."

The story shows that while Jesus tarried with his disciples in John the Baptist's territory, the baptizing performed there by his disciples brought on jealousy in the hearts of John's disciples, who to all appearances not only saw in Jesus' success a great force of competition, but also that they believed in wholesale baptisms irrespective of the inner condition of those baptized by them, and we may well assume that their jealousy prompted them to accuse Jesus of baptizing, that they had not the slightest idea of the "Christ Manifestation", although John the Baptist testified to it and they admitted that fact. They simply could not comprehend it. Is it then such an awful thing for people living in the 20th. century not to be able to comprehend this issue, if it was hard for the disciples of John the Baptist to understand it?—Is the failure to comprehend it such a spiritual crime that Damnation must follow in its wake?—

Let us not forget that John the Baptist while in prison sent two of his disciples to Jesus to ask him: "Are thou he that should come, or look we for an other?"(1).—Why should John doubt? Did he not see it with his own eyes and testify to it? Here

(1) Matth. XI. 3. Luke, VII. 19.

we can most certainly not blame "human nature" for the doubt, because John had still with him the spirit who told him how to recognize the One. Neither Mark nor John knows anything about this, and it should seem that John would be the one who would know about it, unless he did not think it worth the while to report it. Even so, one cannot combine it with John the Baptist's position, and this seems to make the account false.

Baptism with water is an outward sign of repentance since that time and it became an "Initiation into the Church" as it was among the Jews, a symbol which in itself not necessarily leads to salvation. Baptism, be it by Immersion, Washing with Water, Sprinkling with Water or by Anointing with Oil, or by simply applying the given formula without the use of Water or Oil, is but an outer form, during the application of which the one baptized should have created the receptive mood to receive the Spirit of God, a Discarnate Ego, as a guidance through life, and thus become "led by the Spirit," hence Paul asked in Acts XIX. 2: "Have ye received the Holy Ghost since ye believed?"—Paul did not baptize with Water, but following the advice and example of Jesus, he baptized with the Holy Ghost, and all those who received the Essence of God "spake with tongues and prophesied" (2).

"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, tell us, by what authority doest thou these things? or who is it that gave thee this authority? And he answered and said unto them, I will also ask you one thing; and answer me: "THE BAPTISM OF JOHN, WAS IT FROM HEAVEN, OR MEN?"—(Luke XX. v. 1-8.)

Here we see very clearly that Jesus himself makes quite a distinction between the Baptism which is given by "Man" and that which comes from Heaven, from the Spiritual Spheres, giving us full knowledge in regard to John's Testimony of the *true baptism*, which was also given by the Apostles. It should then become very clear that the Baptism is in itself a Phenomena, a Spiritual Phenomena, and as such not a Mystery if we learn to understand the Laws under which such did happen and still happens.

Scripturally it is well known that the chief priests, scribes and elders of the Synagogue claimed Jesus to be possessed by the Devil, that they ascribed his work as well as that of his followers to Satan, much the same way as the Christian Theologians, Scribes and Elders have been (and still are) ascribing the present day Manifestation of the Spirit to the same source.

TEMPTATION

Next of importance to our issue is the "Temptation of Jesus"; but before analyzing the scriptural text we shall quote a few points in regard to "Satan"

"Devil or Satan designates in the Old and New Testament a mighty Spirit of Evil, who during untold ages ruled over a Kingdom of evil Spirits, and as such is in constant and restless opposition to God. This Belief was gradually developed in the Jewish mind and it is beyond all questions that it acquired clearness and prominence through extra-national influences.

The older Hebrews who lived before the Babylonian Captivity—judging from the silence of the Scriptures—knew nothing, and certainly taught nothing, of evil spirits in the latter sense, i.e. of Beings separated from God, who were evil in the essence of their nature and worked evil only. Moral Evil was rather looked upon as properly the act of man, Physical Evil, or Adversity, on the other hand, as punishment merited through sin and inflicted by a just and holy God, who was thus necessarily conceived as the source of all calamity. The Angels who foretold God's purposes and executed his will, however great might be the physical Evil they occasioned, are never accused of moral Evil. Even in the Mosaic account of the Seduction of Eve, there is nothing to induce us to believe that the author regarded the Serpent other than "the most subtle of all the beasts of the field", or that he meant to conceal under so plain a statement an illusion to Satan. It is probable, however, that at some early period of their history the popular faith of the Jews, partly divorcing itself from its grand religious conceptions of the Living God and, lapsing—as has everywhere been the case with popular faiths—into petty superstitions, had become familiar with the

idea of certain fearful unearthly beings haunting the wilderness, similar to the fauns and satyres of Greece, who might form a connecting link in the latter development of an actual Demonism. Traces of this are clearly visible in the Pentateuch. The word "Seirim" occurring in Leviticus XVII. v. 7., which the translators of the Bible rendered. "Devils" means only "Hairy Ones". The Egyptians worshipped the "He-Goat" and the Hebrews partook, as we know, of their idolatry, therefore Moses in this verse forbidding them to commit this sin in the future says: "They shall no more offer their sacrifices to Seirim", i.e. to the Egyptian He-Goat.

The development of Demonism was materially furthered during and after the Babylonian Captivity by Medo-Persian influences. In those canonical books of the Old Testament which belong in their present form to the post-exilian period, i.e. the period subsequent to the Exile, the Jewish conceptions of Angels becomes more definite. They possess different ranks, names and specific offices. They are tutelary guardians and helpers of particular lands and peoples, but are everywhere in absolute dependence of God. And now we meet for the first time with an Angel called "Satan," who, however still figures as a "Minister of God" and along with others appears in heaven before the throne of Jehovah, but with the function assigned to him of Seducer and Accuser. It is he who (I. Chron. XXI. v. 1) stirrs up David to number the people, while in the older Hebrew version (II. Sam. XXIV. v. 1) the same act is attributed to an angry God, the conception of Satan not having then been clearly—if at all—presented itself to the Hebrew mind.

In Job Satan throws suspicion on the piety of Job, and in Zacharias III. v. 1, he is represented as "resisting the Angel of God and as false accuser of the priest Joshua." As yet, however, an evil nature is not expressly ascribed to him, but, what is the

same, it is assumed that he takes pleasure in active Evil.

It is purely arbitrary and untextual to interpolate Isaiah XIV. v. 12. "How thou art fallen from heaven, o Lucifer, son of the morning" so as to force these words to refer to the fall of the Devil, or to determine from them his name.

In the Apocrypha, of which only a small part is Palestinian, the rest being either Chaldean-Persian (as Tobias and Baruch), or Egypto-Alexandrian (as Wisdom) in its origin, the older Hebrew doctrine of misfortune comes from the Angels of Jehovah, and is so to speak dismembered, and demons or evil spirits—in the New Testamental sense of the term—are mentioned for the first time (in Tobias and Baruch frequently) as authors of Calamities. According to these writings the evil spirits dwell like the older Hebrews hobgoblins, in waste places, but associated themselves for the injury and destruction of man, enter into them as tormentors and can be expelled only by magical or mysterious means. To this class of Beings the Heathen Deities were reckoned to belong. But even here is no mention of an organization or kingdom, or prince of demons.

The first trace of the Devil proper (and in all probability springing from a foreign source) shows itself in the Book of Wisdom (II. 24.) in relation to the Seduction of Eve, where it is said that through the Devil the necessity of death has come into the world.

In the period between the close of the Apocrypha and the appearance of Jesus the Jewish ideas of Angels received an extensive development. This Angelology and Demonology, wholly foreign to the Old Hebrew Religion, was derived in all its essential characteristics from the system of Zoroaster, with which the Jews had become familiar by the long and close intercourse with the Persian Empire during the Exile and subsequently.

It was, however, impossible to transfer the Dualism of Zoroaster into a creed so purely monoth-

eistic as that of the Jews, which would have destroyed the foundation on which their entire history rested. Two Beings, equally eternal, equally powerful, was an idea which no Hebrew—mindful of the glorious deliverance of his forefathers out of the land of Egypt, of the Law given amidst the Thunder of Sinai, of the Mannah in the Wilderness, of the Triumphs in Canaan and the golden Psalms of David—could for one moment entertain. But on the other hand, now that as a nation the Jews became weak and of little account, hemmed in and crushed by mighty and advancing empires, no conception could seem more true, or prove more consolatory, than that which permitted them to attribute their misfortunes to the agency of a demoniacal race, headed by a potentate only inferior to Jehovah himself.

The conflict among the Jews prevented their ideas of Devil and Demons from obtaining—in spite of their broad diffusion—a dogmatic and systematic stability. The populace and Pharisees believed fervidly in the existence of such evil spirits, but their conceptions had not only the heat, but all the confusedness of superstition.

Thus the Devil became firmly seated in the popular imagination as a “Fallen Angel”, but as yet there is no hint of his having seduced his followers from their allegiance of Jehovah, or of their having fallen at the same time. This idea first appears in the Book of Revelations, ch. XII, where mention is made of a great war in heaven between Michael and his angels on one hand and the Devil and his angels on the other hand.

Concerning the fall of the Devil and his angels opinions were long diverse. Some suppose that it occurred through envy, others through pride, and others again through concupiscence and excess, some placed it before, and others after the seduction of Eve, by the serpent.

At first the Christians saw in the Death of Jesus a Sacrifice and his blood a propitiatory power, but soon after their thoughts reverted to the other

scriptural representation of an actual victory over the Devil, a restoration of the Divine Image in man, whence the dogma of the Devil developed.

The Devil was actually deprived only of Christians, in all other men he dwelled and ruled through the force of Original Sin. In consequence of this belief he was formally banished (until the 3rd. cy.) not only from "demoniacs, but also from all converts from Judaism and Heathenism to Christianity, and when the practice of Baptism had shaped itself into the dogma that it was a "preliminary to holiness," exorcism or "driving out the Devil" became a Christian Art, exercised on all new born children. Those who died unbaptized were sent to Hell for although potentially Christ's, the Church had not yet rescued them from their satanic master, by the appointed rite.

In the 8th, century the belief was that no Christian, not even the weakest, could be forced by the Devil to do evil. Thus did this great, originally Persico-Judaic Belief on the Devil spread itself through all Christian lands." (Chamber's Enc.)

Anyone believing in a personal God must, of necessity, also believe in a personal Devil, and thus establish for himself a cause for the Duality in man. Believing in the existence of these two Personalities one must, of course, reason out the cause of their existence, but since it is beyond human comprehension to fix a cause for the existence of a God, the idea that God is pre-existent is readily accepted as a fact because there seems to be Something within man trying to prove that God exists. The same way the existence of a Devil seems to try to prove itself also. Even if we reason that one tribe or race borrowed these ideas one from the other, interpolating them until they fit themselves into their respective national or racial beliefs, someone must have had the original idea, and this original idea must have had a cause, and while fear and superstition inspired by that cause became transmission and interpretation of that cause, some kind of experience must

have been upholding the ideas conceived. This experience must have been universal and must have continued to be so, otherwise it could not have evolved further, unless we assume that these beliefs were fostered by a priesthood in power. Even so, a first cause must have been the foundation for such ideas and beliefs.

Man in the natural (animal) state cannot discern between good and bad, Morals and Ethics being a matter of Evolution of Conduct, hence the knowledge of good and bad belongs to the period of Spiritual Evolution; but Spiritual Evolution in its beginning is still material enough to conceive the idea that good and bad have a common source, hence come from God. This idea must even theologically be admitted to be correct, for God being allknowing, allwise and almighty allowed Evil to come into existence by making it possible that Spirits or Angels created by Him could do wrong and thereby become hostile to His plan.

Would it not be wise to ask: "Why did God not guard Eden with a Cherubim before the Fall, saving Himself thus all the trouble arising from the Serpent's presence?"

If Adam and Eve had the gift of the "Freedom of the Will", could not God have willed their downfall the same way He willed the destruction of Ahab, ordaining a Spirit to "persuade them, to lie to them?" If God was capable of such an action at the time of Ahab, one can rightly assume He did the same things long before Abraham's time.

The Devil-Idea is based upon a Phantom which sprung from the misunderstood and misinterpreted experiences of the Ancient "Ghost-Hunters".

This Phantom, while rightly called Evil, lends itself more readily to Personification than the God-Idea because, producing fear, it allows more playroom for the undeveloped mind to create mind pictures easily associated with fearinspiring creatures dwelling in dark places. The God-Idea, on the other hand, must work itself out more in a direct beneficial

way, although it would of necessity contain a punitive mood of the Deity, and so, while the Devil-Idea sprung from the misunderstood material phenomenon and gradually took on the grotesque forms of phantastic creatures, personifying itself thus, the God-Idea had to build itself in a similar way, producing on hand of the misunderstood spiritual phenomenon a Deity which looks like man. arriving in the earliest stages of spiritual development upon a Sophism known under the term "Hermaphrodite."

Studying the phenomenon as it presents itself to day we find that there is a "blending of the Ego", a Unit of the male and female, which makes it appear as if both, the male and female Discarnate (or Disembodied) Ego—while distinctly different in form and feeling (expression)—would at times melt into One, making it in the beginning of the study difficult to understand, acting as if either a male or female impersonation would take place. The fact, however, is that under the laws of nature as well as under the divine laws male and female do not separate, that both are—under the law of attraction—linked more one with the other in the After-Life than they were before, that for this reason the phenomenon no matter how spirituelle it may be, manifests still outwardly in male and female, and is therefore "*hermaphrodite*" in character. The same is the case, of course, in that phenomenon which manifests itself in a more physical way and which takes in all material manifestations, hence we speak of Evil as such exists upon earth being transplanted into that After-Life known under the term "Common Resurrection" or "Resurrection to Condemnation", an Evil appearing only in the mind of man; consequently if we say that the existence of a Devil seems to prove itself in this that there seems to be Something within man trying to prove that existence, we mean that there is somewhere a Council of Evil much the same way as there is somewhere a Council of Good; but since Evil is only a natural (mental) condition common in all undeveloped minds, this Evil

is neither pre-existent nor a disqualification in the character of pre-existent beings called Spirits or Angels, for there is neither indirect nor direct Evil in God, neither can such exist or come into existence even in spiritualized soul-minds.

Evil is a mental condition, a natural condition of the natural man, and since death does not change man mentally at once, and in many cases makes the mental condition worse, due to the desires, and brings out the electro-magnetic force of the mind by studying psychic laws little known to man, Disembodied Egos can and do use their knowledge in accordance with their desires for their own selfish purposes. These purposes may be good as far as the individual code of Morals of the Disembodied and Embodied Ego is concerned, and yet evil from a spiritual point of view, hence they are classified more specifically in regard to their source, which is either sinister, divining or unclean (sexual). Nevertheless the source is human, for it is a former human being.

In God, whether we call God "Jehovah" or by any other name, can be no Evil, consequently all deceptions, lies and murders ascribed to God by the Old Testamental scribes are simply the result of false thinking and so is the belief in a Personal Devil as a Fallen Angel, for all evil existing in the lower planes of Life is the result of man's thinking and while it is written that "ye are Gods", the thoughts and actions of man have plainly written into the pages of profane and ecclesiastic history that "ye are Devils", and just as the Kingdom of Heaven is within man, so is also the Kingdom of Hell within man, which transplanted into the Other World reflects its own Evils upon man's mind, thus creating not only new evils but also more refined evils.

The Ruler of Hell (earthplane and its surrounding atmosphere) is man's mind, which personified is man in the body as well as man out of the body, sitting upon high places, forming principalities in the embodied as well as in the disembodied world,

and the Unit thereof is the Power of the Prince of the Air, the Mind-Unit of the Sinister, Divining and Unclean Thought, the Unit of the Natural Principle misapplied and misused by man.

The temptation of Jesus as scripturally recorded raises a number of questions and we find again that Matthew and Luke know the conversation which is supposed to have taken place between Jesus and the Devil, while Mark refrains from going into lengthy details and John is silent about the whole matter.

From a scriptural viewpoint the Temptation of Jesus is of importance, yet John, who was the closest of all disciples to Jesus, reports nothing of it. It is hardly logic to presume that Jesus told anyone what happened during the forty days and forty nights, unless we assume that because John was his beloved disciple, Jesus may have told him. One can hardly imagine that he spoke to his mother about it, because it appears from the Scriptures that she comprehended very little of these things, although she received the Annunciation and was overshadowed by the Holy Ghost, unless we assume that the respective Evangelists for reasons of their own forgot all about her. Assuming this, we can further assume that Joseph and Mary, whom even Jesus does not mention nor refer to, lived a quiet life and had so to speak—nothing in particular to do anymore with the life and works of Jesus their son. Even so, these reports must have been based upon current conceptions held by some of the first Christians and contain—in our opinion—a truth experienced not only by Jesus, but also by Matthew, Mark, Luke and others, while John, having made similar experiences, did not write about them, knowing only too well that they could be understood only by those who are acquainted with the phenomenon, for he says in the last verse of his gospel: "And there are also many other things Jesus did, which, if they should be written every one, I

suppose that even the world itself could not contain the books that should be written."

Temptations are a common experience the world over even where a "material mediumship" is concerned, and during the development of a "spiritual mediumship" these temptations take on a more serious aspect chiefly because of ones own nature and mental stubbornness. The apostles were fully aware of this(1). Understanding the phenomenon and its effect upon the human mind, we not only uphold the scriptural record of the temptation, but also defend it, yet we are not at all in harmony with the orthodox viewpoint which is based upon literal interpretation and lacks all psychic knowledge, while our treatise is based upon experiences made, and so we claim that the Temptation of Jesus did not necessarily take place outside the walls of his abode.

Matthew states (ch. IV. 1-11) : "Then was Jesus led up of the spirit to be tempted by the Devil. And when he had fasted forty days and forty nights, he afterwards an hungered. And when the tempter came to him, he said: If thou be the son of God, command these stones to be made bread. But he answered and said: It is written man shall not live by bread alone, but by every word that proceedeth of the mouth of God. Then the Devil taketh him up into the Holy City and setteth him an a pinnacle of the temple and said to him: If thou be the son of God, cast thyself down, for it is written He shall give His angels charge concerning thee, and in their hands they shall bear thee up last any time thou dash thy foot against a stone. Jesus said unto him: It is written, thou shalt not tempt the Lord thy God. Again the Devil taketh him into an exceeding high mountain and shewed him all the kingdoms of the world and the glory of them, and said unto him: All these things will I give thee if thou fall down and

(1) I. Cor. X. 13. Hebr. IV. 15.

worship me. Then said Jesus unto him: Get thee hence Satan, for it is written: Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the Devil leaveth him and behold the angels came and ministered unto him."

Mark states (ch. I. 12-13.) : "And immediately the spirit driveth him into the wilderness and he was there in the wilderness forty days tempted by Satan, and was with wild beasts, and the angels ministered unto him."

Luke (ch. IV. 1-3) corresponds with Matthew, but leaves out the contents of verse 2 and adds: "And when the Devil had ended all the temptations, he departed from him for a season."

The critical mind will ask: If Jesus is the son of God, respectively God, the Devil must have known this, hence he must have known that he could not tempt him; or: what spirit was it that led or drove him into the wilderness?—Being, according to Luke (ch. IV. 1.) full of the Holy Ghost, the spirit that led him was the spirit which descended and remained upon him. Further more the critical mind may ask: why did not Jesus say at once "Satan get thee behind me," and thereby stop all further interference?

In the symbolic language the term "to be led by the spirit" means "to be guided by a Supernal Ego," while to be "driven" means to be forced by either a Supernal Ego or by a Disembodied Ego against ones will and desire. In being led or guided the condition has a supernal purpose; the being *driven* can have a supernal purpose, but in most cases the result will be mundane and sensuous, therefore the expression *driven* as used in Mark is wholly out of place and it is very doubtful that Mark used this expression.

"Wilderness" denotes a state of Affliction and Desolation. "Stones" imply Foundation of the Divine Work as well as a Cause of Stumbling. "Hunger" means a Great Spiritual Desire, while "Temple" means the Body as the Dwelling of the Soul, hence

the "Pinnacle of the Temple in the Holy City" refers to the Highest Spiritual Attitude. To "cast down from it" means to lower oneself from this attitude to the material condition of the mind, which sophistically appears to be accomplished without "dashing the foot against a stone", i.e. without stumbling over the Foundations of the Divine Work, because of the Sublimity of the mind of the Masters of the higher spheres of the material spiritworld. The allusion to Psalm 91 verses 11 and 12, is forced and without sense in connection with the theme, hence refuted by Jesus himself, and points directly to the Alexandrian (Occult) ideas of the time. "Mountain" denotes Strength in reference to the Material and Spiritual Kingdom, meaning that just as the Kingdom of Heaven is within man so is the Material Kingdom (Hell) also within man. "Kingdom" means the Power of the Mind. The "Beasts" in Mark denote "Animal Nature", respectively the Thoughts produced by it, which are Living Creatures and Tyrannical Powers either in form of animal actions or in form of critical and sophistic ideas.

We find thus the Temptation of Jesus to be first a Mental Process of his own, a weeding out of thoughts which hindered the proper development (unfoldment) of the Spirit; second we see in it an attempt of interfence by a "sublime, yet subtle Disembodied Ego" either for the purpose of control or for the purpose of setting Jesus' previously received spiritual teaching to test. We should learn to understand that from his childhood until his baptism he was under the guardianship of Minor Spiritual Teachers, the tutelage of which prepared him for the coming of the Spirit Christ, hence anyone thoroughly understanding the phenomenon and the work of the Spirit finds the theosophistic idea that Jesus received his knowledge in India, not only absurd, but a slanderous attempt to deprave his character and to corrupt his teaching, as well as to make a lie of an evident Truth.

From a psychic point of view Jesus could not

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fall, because of the teaching received by him and more so, because he was led by the Spirit Christ, who as the Word of God can neither tempt nor be tempted. All material thoughts produced by himself or suggested from without by a "lower force" could under the circumstances not affect him otherwise but in a temporary way, for Jesus was human, yet the effect could not be anything but that of argument. Therefore this which theologically is called the Temptation of Jesus was not a matter of the Devil, but was a very simple process of mental purification after the Baptism established the fact that it is he through whom the Spirit Christ should manifest.

JESUS—THE SON OF GOD

"Is this not the carpenter's son? Is not his mother called Mary and his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matth. XIII. 54-56. Mark VI. 2-3.)

One of the greatest difficulties confronting Orthodoxy is the scriptural fact that the kinsmen, brethren of Jesus, did not believe in him, that even his mother appears to have forgotten the things told her by the angel. The people of his own country and hometown did not believe in him, although they marveled about "his wisdom and mighty works." Had he been in India for any length of time, these townspeople would not have asked: "Whence hath this man all these things?" That his townspeople did not believe in him is nothing to wonder about, but that his own family should be recorded as not to have taken him seriously, although they must have known from Joseph and Mary as well as from their relatives Zacharias and Elizabeth the entire account in regard to his birth and mission, must give even the orthodox Christian a severe shock, and if reasoning at all, shake his belief to very fundamentals.

We read in Mark III. 20-21: "And the multitude cometh together again, so that they could not so much as eat bread. And when his kinsmen heard of it, they went out to lay hold of him, for they said he is *beside himself*."

In John VII. 5 we read: "For neither did his brethren believe in him". Jesus, of course was aware of this, for we may well assume that his kinsmen, thinking him to be beside himself, attempted to stop him more than once, because to all appearances to them the "Spiritual Issue" was lost, and

knowing by experience the result of the phenomenon on the human mind, they simply judged him to be "temporarily insane", a verdict so often issued in our present age. The populace of that time, as far as it was under the rule of the Pharisees, saw in almost all manifestations the work of the Devil, while among others more or less the Alexandrian Ideas prevailed, hence the unbelief of his brethren, while astonishing, is after all nothing extraordinary, proving—at least to us—that to them the Annunciation to their mother as well as to Zacharias meant but a common occurrence under the psychic laws, with which they most certainly were acquainted, for we can hardly presume that there were no further manifestations in the family of Joseph and Mary. Furthermore we must not forget that when the Apostles received the Holy Ghost, some people claimed that "they are full of new wine."

Paul himself uses the expression *beside ourselves*, saying: "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." (II.Cor. V. 13.) The term "*beside oneself*" means "to be not oneself", and since no one through whom the Spirit manifests is himself during the manifestation, such one is properly speaking "*beside himself*," but not "*out of himself*". Being mentally subdued by the Spirit who thus makes use of the respective person's vocal cords, becoming thereby "*audible*" to man, that person temporarily ceases to be himself.

In the beginning of the development (whether this produces a Re-Inarnation or an Incarnation) a mental disorder takes place and the time referred to above must then--of necessity—be termed the period of the psychic development of Jesus. There can be no doubt that these references belong to the period prior to his baptism, for after the baptism took place, or shortly before it took place, the mental equilibrium of Jesus was fully re-established as otherwise he would not have been able to receive the Spirit Christ, respectively the Spirit Christ

would not have been able to manifest through him.

In the unbelief of his kinsmen we find the key to the following:

"I came not to send peace but the sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be of his own household. He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matth. X. 34-40.)

These utterances, ascribed to Jesus, but spoken through him by Christ, are based upon direct experiences made by Jesus and based upon the most fundamental Truth. If we study the phenomenon and its result, we learn to understand that the Spirit Christ did not come to send peace, because He clashes with the Spirit of the Earth, hence with the Natural Principle; consequently with man's thinking. Paradise lost can, therefore, not be reestablished in man as long as man's mind is ruled by mundane things, and so we will find that the Work of the Spirit of God must of necessity bring the *Sword*, respectively a "Judgment," within the family or circle of friends, who as souls made of the dust of the ground are involuntarily creating an opposition to it. If they are acquainted with the "material manifestation" their opposition is then as much developed as is the opposition produced in orthodox circles. The Human Race is, by its own nature, opposed to the Work of the Spirit of God, and there are even to day thousands of cases the world over which not only prove that the Spirit of God works to day in the same way as in ancient times, but which also prove that those who receive the Spirit are *beside themselves*, and charged either with being pos-

sessed by Devils and Demons, or declared insane.

Such cases are so plentiful that one cannot help wondering where-from the respective accusers received their authority to judge such people, most certainly not from the Scriptures, and if they do claim the Scriptures as their authority, they simply do not know the Scriptures and belong to the class of the Pharisees.

The division produced by the Spirit Christ is due only to man's own stubbornness and false interpretations which produced the various creeds, every one of which misses the Truth of the Phenomenon, consequently can not fathom the Work of the Spirit *per se*.

We must learn to discern between this which Jesus said and that which the Spirit Christ spoke through him. For instance it is erroneous to believe that Jesus said to his mother: "Woman, what have I to do with thee? Mine hour it not yet come."

(1) Here we should clearly perceive that the Spirit preparing the miracle answered Mary, and not Jesus, for it was not Jesus who did these things, but the Spirit who manifested through him, and without the Spirit Jesus could do nothing. It was thus the Spirit Christ who said: "God is my Father" and who claimed "I and my Father are one," although Jesus could have used the same words, signifying then that he, Jesus, and the Spirit Christ, his "Spiritual Father," are one whenever the Spirit Christ manifested through him, becoming thereby one with God also (in harmony with God). This is strongly brought out in John VI. 46.: "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." That this has no reference to God becomes clear if we remember that it is written in John I. 18.: "No man hath seen God at any time...." and in I. John IV. 12 the same words

(1) John II. 4.

are repeated. From a psychic experience it is also very clear that "no man hath seen the Father, save he which is of God," because only the one who is in the Vibration of God could have seen the "Father," could have seen the Spirit Christ. The "Vibration of God" means here not merely the vibration of a highly developed Discarnate Ego, it means the Vibration of the Power of the Highest Spiritual Ego that ever came into contact with the brain of man. In our opinion Jesus of Nazareth was the only one who was able to see the Spirit Christ, although there is a possibility that John, the beloved disciple, may have seen Christ.

When the Spirit Christ said through Jesus: "Your father Abraham rejoiced to see my day, and he saw it and was glad", the Jews at once looked at this statement from their own material viewpoint and said: "Thou are not yet fifty years old and hast thou seen Abraham?" (John VIII. 56-57.) Christ's answer: "Verily, I say unto you, before Abraham was I am" they could, of course, not comprehend at all, because they believed that Jesus talked to them, hence they attempted to stone him, settling thus all arguments. (John VII. 47-48.)

When the Spirit Christ said: "Before Abraham was I am", he did not mean that He was personally in existence before Abraham's time; the *I am* means God, Jehovah, i.e. the Spiritual Principle, respectively the Word or Logos, which in Abraham laid again the foundation for the Higher Understanding of Life(1), although—perhaps—still in a crude way, for in Abraham, like in Moses and most of the Prophets, physical force was still the strongest part of the Phenomenon.

Knowing that the Jews are too material to understand the Spiritual Issue, Christ referred to their own law, asking: "Is it not written in your law: I

(1) Gen. XV. 9-11.

said ye are Gods? If he called them Gods unto whom the word of God came, and the Scriptures cannot be broken, say ye of him whom the father hath sanctified and sent into the world: thou blasphemest, because I said I am the son of God?" (1)

From the scriptural text it appears clearly that the Word of God, the Logos, was given man at all times, that therefore those who received the Spirit became the sons of God. It also appears clearly that all those who receive Christ, acknowledge Him and do His work, are the sons of God, that even those who believe in His name and are born not of blood nor of the will of the flesh, nor of the will of man, but of God—are the sons of God. This means, of course "Rebirth" must be established through the Spirit of God and not by "Re-Inarnation." We have thus in the "Incarnation of the Spirit Christ" the answer to Genesis III. verse 14-15, for His coming into the world proved the difference between the Natural and the Supernal or Spiritual Principle, as well as the fact that the Spiritual Principle "shall bruise Satan under your feet" as Paul phrased it (2), and do away with the seducing and falsifying doctrines of the Principalities of the Material Spiritworld, which from the time of the first spiritualized man, Adam, until to day has darkened the soul of man.

If we learn to understand the Manifestation of the Spirit then it becomes clear that a Supernal Purpose exists in Life, that this purpose leads man away from the so called natural or mundane things of life, yet at the same time reorganizes the mundane things by and through the Spiritualizing Process of the Mind, creating thereby a state in which the coarser sins become eliminated and the King-

(1) John I. 12; X. 35-36: VI. 1-2. Rom. VIII. 14. Gal. IV. 5-7. Phil. II. 15. Hos. I. 10.

(2) Rom. XVI. 20.

dom of Heaven established upon earth, a kingdom in which the "Lion and the Lamb" will peacefully dwell together, where all strife ceased. Understanding this, we used the expression "material and spiritual evolution," for life evolves from the lower to the higher purposes, and this evolution can be clearly perceived everywhere, because it manifests itself not only on the material plane but also—and more so—in the spiritual spheres.

The Religion of the Spirit *per se* is a matter of Evolution as the Scriptures prove plainly, for in the Old Testament we find this Religion in its very beginning (1), becoming from time to time more and more interpolated by outside influences, until finally it asserted itself more strictly in the traditional conceptions of the Rabbis of the Great Synagogue, holding on to the letter of the law, missing thereby the Spirit which so tenaciously worked on the mind of the Hebrew race from the time of Abraham to the time of Jesus.

The Spirit Christ could therefore say rightly to the Samaritan women: "Salvation is of the Jews", for the Spirit *per se* manifested Itself more clearly to this race than to any other race before Abraham's time. It was Abraham who in reality was the one who perceived the "Higher Purpose" in the Manifestation and followed it, while the seers and prophets of the various races saw in it only a "material, or lower purpose" and followed this phase of the manifestation, receiving thus only material things, so that their religious systems—while containing a part truth evolved the "Wisdom of the Material Spiritworld" and by degrees created this which called the "Eastern Philosophies", produced the "Occult" with all its modern branches.

The physical part of the phenomenon was, of course, still greatly relied upon throughout the Old

(1) Hebr. VII. VIII. IX. X.

Testament, and we find traces of it even in the New Testament; but no sooner the Work of Christ begun, the physical phenomenon ended, because now the Spiritual Law was being fulfilled and the Spirit *per se* begun to work with "Mental Force." Spiritualizing the mind this Force became the Agency of the Holy Spirit, thus verifying "Jacob's Dream." From then on the "Angels" (spiritualized souls) begun to descend upon man and to serve man, giving man the most direct knowledge of that Life which manifested itself for the same purpose in Jesus. This is what Jesus meant when he said to Nathaniel: "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man(1)." The term "son of man" is usually applied theologically to Jesus only, although it produces a wrangle between itself and the idea expressed with "Son of God", but this is an other theological error, for it means what it implies, namely *son of man*, respectively "the human race" and corresponds with other prophesies contained in the Scriptures.(2).

Just as John the Baptist was the one through whom "the way was made straight (prepared,) so was Jesus the one through whom "the way of the Lord Christ was shown to man", hence he could say of himself: "I am the Way, the Truth and the Life, no man cometh to the Father, but by me" (3). Jesus was the Physical Expression of the Spiritual Issue, no more, but he could not have become this without being made holy from his conception, hence even in the embryonic state he was a "Holy Thing," and thus while not perfect, sanctified by the Father,

(1) John I. 51.

(2) Joel II. 28-30.

(3) John XIV. 6.

the Spirit Christ who called him into spiritual existence for the purpose of fulfilling His mission.

To believe in Jesus as the "Innate Son of God", to believe that he is God, is a dogmatic error, which—as shown—originated at a later epoch. It becomes clear that the Scriptures were interpolated to meet the issue, but these interpolations become nonexistent to all who understand the Manifestation of the Spirit, for they need no longer scriptural evidence for the TRUTH so vividly experienced, and they fully understand the thought expressed by Jesus: "He that believeth on me, believeth not on me but on Him that sent me." We have in this expression a knowledge which reveals to us that Jesus makes a distinct difference between himself and the "One that sent Him," and if we now look up John ch. I. verse 33, we find that John the Baptist uses the same mode of expression: "And I knew him not; but *he that sent me* to baptize with water, the same said unto me...." The one that sent John was one who was "in the spirit and power of Elias," a spiritualized Soul-Mind, a "Material-Spiritual Teacher" who was chosen by the Spirit of God to prepare the way for the coming of the Messiah.

The One that sent Jesus was the Spirit Christ, the Spiritual Father of Jesus, who through Jesus became also the Spiritual or Heavenly Father of all who believe in Jesus, for in the belief on Jesus the way to the acceptance of Christ is opened. It becomes thus clear that "no man can come to the Son (Jesus), except the Father draw him," for "the Son and the Father are One." The meaning of this is very simple: Man in the natural state is not receptive to ethereal vibrations, yet, no matter how much he may reason, his reason will tell him that there is Something which seems to point to a Higher Force and to a Higher Purpose in Life. Incomprehensible as this Something may be to him, he will find that by concentrating upon it, it will lead to the Phenomenon, and investigating the Phenomenon, he will—by degrees—be led to the understanding of this

Something and gradually arrive at the Truth. This Truth is bound to lead him to the Spiritual Issue of Life, consequently he finds himself drawn by the "Father" (Personified Spiritual Principle in the Spirit), and thus learns to understand the socalled Mystery in the Son.

When Jesus said (John V. 37) : "Ye have neither heard his (the Father's) voice at any time, nor seen his shape", he simply stated a concrete Truth, a Truth which throughout the New Testament manifests itself.

If we learn to understand but part of the Spiritual Truth the various sectarian ideas no longer affects us, nor does it matter what the Materialists, Occultists and Spiritists think and teach, for having been created new and become part of that Truth which we no longer can deny, the Scriptures as they are before us remain only as an evidence for the Manifestation of the Spirit *per se*. This evidence, repeated to day the same way, compels us to discern between this which is of God and that which is of man, consequently we reject the silly and unworthy accounts concerning God contained in the Old Testament, but allow them to remain as records of the material side of the Manifestation of the Spirit, because such manifestations correspond with the Physical Phenomena of to day.

If we continue to study this Truth, we find that the idea expressed by some of the clergy that "the Scriptures are the only proof for the Truth", is absurd, that their idea the voice from the tomb: "*He is risen*" is sufficient for all," is a statement void of all logic. We also will find that the ignorance of the clergy not only keeps them from receiving the Spiritual Truth and prevents them from receiving the Spiritual Gifts; but that through their ignorance and hateful disposition toward the Manifestation of

the Spirit, they keep the people wilfully from learning the Truth.

We are in possession of the "Talents" (1) given us by God and cannot bury them in the soil of the Scriptures, but must multiply them while studying the Scriptures. This we can do only by "turning over the scriptural soil," for only thus can we find the "Hidden Treasure." We cannot do this without coming into contact with the Manifestation of the Spirit, and thus the Phenomenon is to day still the Agency through which God manifests.

There can be no division in Christ. There are no creeds in the Spiritual Spheres. Delusions and creeds are of the earth earthy, but the Spiritual Soul is of Christ, and dwells beyond the earthsphere.

(1) Matth. XXV. 14-30.

THE ESSENE'S LETTER

Studying the New Testamental Records concerning the trial, the death, resurrection, appearances and ascension of Jesus, we find in them as many variances as elsewhere in the Gospels and, as previously pointed out, we can take these differences to be natural, and considering the probability that these stories were first handed down orally for years before they were written and finally assembled in their present form, we have no reason or cause to throw these stories over board because of their discrepancies.

The greatest difficulties for the Thinker lie perhaps in this that there are no authentic historic records in regard to the person of Jesus, that the historians of that time do not know anything about him, that Josephus who published a history of his country in the year 80 while mentioning Pontius Pilate and John the Baptist, knows nothing of Jesus, but there is nothing to wonder about at all, for we do not believe that an American Historian would find it worth his while to mention a certain "Brother Isaiah," who in the year 1920 came to New Orleans to cure people, yet this episode stirred the country for quite a period, and practically every newspaper reported the matter under heavy headlines. To the writer, having been in New Orleans at the time, witnessing some of Bro. Isaiah's work, the scenes enacted there at the river, brought the scenes reported to have happened at the shores of the Jordan nearly 2000 years ago, involuntarily to mind, and the various reports floating around and getting into print regarding the work of this man

differed as much from each other as do those in the New Testament.

To discard the New Testamental Stories because of their differences, or because one feels that the various books making up the New Testament bear fictitious names, i.e. are ascribed to the men whose name they bear, is in our opinion not rational. There is no question that these books contain many interpolations, that their contents are translations from transmissions of parts of original texts rather than translations of the original hand-writings of the men to whom they are ascribed, which would—in our opinion—not alter the Fundamental Truth contained in them. Authorities claim that the King James Version contains 20,000 errors.

According to a newspaper report dated Naples Sept. 8, 1924, Commander Delia, superintendent of government libraries of that city, discovered a history of the life of Christ and his martyrdom, written in 59 A. D. This report states: "The discovery is expected to create a sensation throughout the world, as the new book, ante-dating any previously known history of Christ's life, is said to contain accounts of many hitherto unknown incidents."

Thus we may expect many new discoveries in regard to these matters and yet increase our doubts, for they may not appear more trustworthy than those ancient manuscripts from which the present translations were made.

We have before us a copy of a little book, published recently in America, entitled "The Crucifixion of Jesus by an Eye-Witness" (an Ancient Alexandrian Manuscript), which is supposed to be a letter written at the time of Jesus by one of the Essene Elders in Jerusalem to one of the Elder Essene in Alexandria. This letter is supposed to be an answer to an inquiry from a High Essene of Alexandria as to whether or not Jesus of Nazareth is a member of their Order. The Elder of the Essenes in Jerusalem testifying to this, describes the circumstances of the birth, work, trial and apparent

death on the cross of Jesus, as well as his "Resuscitation by Dr. Nicodemus and Joseph of Arimathaea."

Now while the contents of this letter in many ways correspond with the Gospel narratives and in various ways fill out certain gaps, they take away absolutely all of the so called miraculous quality with which the New Testamental stories overflow. Studying the translation of this Ancient Manuscript, we feel perhaps more at sea than with the Gospel Accounts and doubt its contents as much—or even more so—because of certain statements made by the respective writer, but then here like there, the average person will take as a truth that which appeals to him, and we are quite certain that the Theosophists, through whose channels this letter came from Europe to America, will as readily swear to its genuiness as will the average Christian swear to the genuiness of the Gospels, although he may know less about history and still less about the Phenomena than do the Theosophists.

In order to discourse the contents of this letter we shall copy verbatim a number of statements contained therein, and analyzing these statements with our knowledge and experience in the Realm of the Phenomena, we allow the reader to draw his own conclusions.

The respective Elder of the Essenes in Jerusalem testifies that "Jesus is a brother and member of the Essenes, that he taught and wrought great wonders, and finally suffered the death of martyrs in Jerusalem; that he and John the Baptist were taken into the Order in their years of early manhood." (p. 37).

According to this Essene the letter at hand was addressed by him to the Elder in Alexandria seven years after the crucifixion of Jesus and he says (p. 39) : ". . . whom we all loved and in whom God was glorified. . . . As true as the words are that pass over my lips, and the thoughts that I write, as verily do I believe from the depth of my soul, that

Jesus was chosen by God and begotten by the eternal spirit. He called himself the son of God, and he proved himself to be such by teaching in the name of God."

"....He was from infancy brought up for our brotherhood; indeed he was predicted by an Essene, whom the woman thought to be an angel. This woman was of a very imaginative disposition, prying into the supernatural and mysteries of life, and found great pleasure in everything that she could not explain rationally. Our brother, the Essene, has acknowledged his share in the affair, and compensated by getting the brotherhood secretly to search for and protect the child. And Joseph, who was a man of great experience in life, and great devotion to the immortal truth, was through a messenger from our order influenced and advised not to leave the woman, nor to shake her belief in the sacredness of the matter, and to be a father to the child till our brotherhood could admit him as a novice." (p. 40.)

The writer of the letter claims that he spoke to Joseph at Nisan, carrying a message from the Elder of the Essenes to him. He states (p. 42) that "Joseph proved to be a candid and experienced man, and spoke with great judgment. Indeed he exhorted Mary to discern distinctly between reality and dreamy imagination....It appears that she possessed a very fiery imaginative mind....Far from Joseph blaming her for this, he instructed Jesus in knowledge and wisdom, and protected his pure mind from getting overstrained through his power of imagination." (p 42.)

According to the letter after a number of years in the monastery of the Essenes, John returned to Jutha and Jesus went to Nazareth.

"His friend Lazarus had a sister "Mary", who loved him and he, in his heart returned her love. But according to the rules, an Essene is not allowed to take unto him a wife after his own desire, that the sacred work shall not thereby be retarded. And

Jesus overcame his love for this woman by his dutiful devotion to sacrifice every feeling of selfishness to serve the brotherhood." (p. 48).

.... "Therefore, my dear brethren, you should give God praise, that it has come to pass thus. We have kept these things a secret, and not let the people know them, lest the belief in providence should be diminished. For you know there are many pious and excellent men who have recorded and remembered the life and death of Jesus, but have them only from rumors, augmented and corrupted by superstition; and very naturally they, from reverence and pity, believe what they hear about their beloved master.... Most of them have heard of it only through tradition, as it is told from man to man; although there are others that were present, but these have given no information relating to these important events." (p. 49).

Here follows a description of the crucifixion, which does not differ much from the Scriptural accounts, with the exception that this writer states ". . . .they drove through his hands thick iron nails, but none through his feet, for this was not customary." He also states that after Jesus was crucified, "the heat grew gradually fiercer, more unendurable.... the Essene brethren knew, through their knowledge of nature and its elements, that an earthquake was coming, as had formerly happened in the days of their forefathers." (p. 54).

The Essenes tried—according to this elder—all they could to guard Jesus from infancy to the time of his end, and so he tells the Elder in Alexandria, who seems to have accosted the Essenes in Jerusalem for not having saved Jesus from the cross "by secret means", for he says: "The sacred law of our Order prohibits us from proceeding publicly, and interfering in politics; besides have two of our brethren, influential and experienced, used all their influence with Pilate and the Jewish Council in behalf of Jesus, but their efforts were frustrated by Jesus himself, requesting to suffer death for his

faith, and to fulfill the law; as you know to die for truth and virtue is the greatest sacrifice a brother can bring."

We are then told that Joseph of Arimathea was a member of the council of the Essenes and that his friend Nicodemus (*) was a very learned man, and belonged to the highest degree of the order. These two men examined the corpse of Jesus in the presence of John and.... "Nicodemus pulled Joseph aside and said: As sure as I know anything about organic life and nature, as sure it is possible to save him. But Joseph did not understand him, and he advised us not to tell John anything of what we had heard. Indeed, it was a secret which was to save our brother from death. Nicodemus shouted: We must immediately have the corpse with its bones unbroken, because he may still be saved—then conceiving his want of caution, he went on in a whisper—saved from being infamously buried." (pp. 54-55-57).

"To be more sure of it, one of the soldiers struck his spear into the corpse in such a manner that it passed over the hip into the side. The corpse showed no convulsions, and this seemed a sure sign to the Centurion that he actually was dead; and he hurriedly went off to give his report. But from the insignificant wound flowed blood and water, at which John wondered, and much hope revived.".... (p. 59).

...."He (Nicodemus) drew Joseph aside to where I stood, some distance from John, and spoke in a low, hurried tone: "Dear friends, be of good cheer, and go to work, Jesus is not dead; he only seems to be because his strength was exhausted.... But I advise you not to let John know that we intend to reanimate the corpse of Jesus, for I fear he could not conceal his joy; and dangerous indeed

(*) John III. 1-13.

would it be to let the people know it, as our enemies would then put us to death, as well as him.... There upon, Nicodemus spread powerful spices and salves on long pieces of "byssus" that he had brought along, and whose use was only known to our order..." (p. 60).

...."In his grief and sorrow John did not at all believe in life returning to his friend, and did not hope to see him again before "Sheol".... The corpse was then laid in the sepulcher made in the rock, which belonged to Joseph. They smoked the grotto with aloe and other strengthening herbs, and as the corpse was laid on moss, still stiff and inanimate, they placed a large stone in front of the entrance, that the vapors might better fill the grotto." (p. 61)

...."And the brethren agreed immediately to send a guard to the grove. One of the brethren went to the grave in obedience to the order of the brotherhood, dressed in the white robe of the fourth degree.... When the brother arrived at the grave which he was to guard, he rested on the stone that he had pulled from the entrance, according to his orders, when the soldiers fled and reported that an angel had driven them away.... And when the brother heard a slight noise in the grotto, and stepped in to watch what would happen.....the youth saw with untold joy that the corpse moved the lips and breathed.".... (p. 62-63.)

...."We arrived thus at the grotto, headed by Joseph and Nicodemus. We were in all twenty-four brethren of the first degree. Entering we perceived the white robed novice kneeling down on the moss-strewn floor of the grotto, supporting the head of the revived Jesus on his breast.... And as he recognized his Essenes friends, his eyes sparkled with joy, and his cheeks were tinted with a light red; and he sat up, asking: Where am I?.... (p. 64.)

...."When Jesus had arrived unto the brethren's house he felt very weak; the wounds begun to cause him pain. He was much moved, as he considered all as a miracle. "God has let me rise" said

he, that he may prove in me what I have taught, and I will show my disciples that I do live." . . . (p.65)

.... "But soon after other women came from Jerusalem, and stepped up to the grave. Wondering greatly, they had entered the grave, and one of them in looking for the corpse in the place where it had laid, had seen the brother, and terrified, pointed him out to her friends. When the other brother also came in view, the woman had fallen on their faces, and thought they had seen angels. And the brethren spoke to them as they had been ordered by them of the first degree, and one of them said to the women: "Jesus is risen. Do not look for him here; say to his disciples that they will find him in Galilee." . . . "The Essenes friends tried to persuade him to keep hidden, for his safety sake, and to recover his strength, but Jesus felt a great desire to prove to his friends that he lived, and of the desire feeling refreshed and strengthened, he asked for clothes, and received immediately the Essenes working-garb such as our brethren wear in their work: dressed in which he appeared as a gardener." (p. 66).

.... "And the young brethren had again gone to the grave. . . . and there saw the same woman return who came first to the grave. . . . and she thought the two novices were angels guarding the empty grave, and she wept. One of them, of kind disposition, and in a harmonious voice, spoke to the woman, asking her why she wept. This woman was Mary whom Jesus loved and had to leave. . . . And as she was lamenting. . . . stood Jesus behind her, dressed in the garb of a gardener. . . . But when he exclaimed "O Mary!" she knew him, and wanted to kiss his feet, and therefore embrace him. But Jesus felt the pain in his hands and side, feared the effects of the hearty embrace, cautiously stepped back a few paces, and said: Touch me not. Still I live, but I soon shall go to my father in heaven; for my body has become feeble and soon shall be dissolved, that my death may be fulfilled." . . . (p. 67-68).

.... "And Jesus had slowly walked along the

wall and reached the little gate that opens to the valley by mount "Gihon", there he listened to the conversation of some women outside the wall. He stepped out and the women believed that they saw an apparition. But he spoke to them to show them that he was himself. And as the youth in the grove having told the women that in Galilee they should see him, one of them remembering this said to him: Lord shall we obey the word of the angel, and see thee again in Galilee? This question astonished Jesus for he did not know the brethren had informed the novice to name that part of the country. After considering for a while he answered: Yes, inform my friends and tell them that I go to Galilee, there you will see me..... (p. 69).

.... "Having refreshed himself, he said: "Now I am strong it behooves me not to live in concealment. A teacher ought to be with his disciples, and a son embrace his mother." Joseph answered: "The brotherhood is father and mother to thee, according to their promise, and it is the duty of the brotherhood to protect thee as its beloved child." And Jesus said: "I do not fear death, for I have fulfilled it, and the enemies shall acknowledge that God has saved me, and will not that I die eternally." Then one of the Elders of the brotherhood said: "Thou are not safe in this country, for they will search after thee. Do not, therefore, go any more among the people to teach, for what thou hast taught will always live among thy friends, and thy disciples will publish it. Remain dead to the world; the brotherhood has brought thee back to life through its secrets, therefore live henceforth for the holy order to which thou belongest live in the privacy of wisdom and virtue, unknown to the world. And we will secretly teach and assist the disciples among the people, and they shall receive encouragement and assistance from the holy brotherhood. And if the time comes that thou shouldst again go out among the people, we will send for thee, and inform thee. But Jesus, in ardor of sacred enthusiasm,

said: "The voice of God is more powerful in me than is the fear of death. I will see my disciples once more, and go to Galilee." Then the Elder said: "Be it so, as God has called you; but it behooves men to be wise and cautious in good things. Therefore, some of our brethren shall go with thee, and protect thee through our connections in Galilee." (p. 71).

...."And Jesus took his departure, and set out.Advised by Joseph, they sent a novice to follow in his tracks, and on the road secretly inform the Essene friends.....And while Jesus was on the road to Emaus.... two men were traveling the same road.....and Jesus said to them "Peace be with you".....But where they stopped they retained Jesus.....And at the common feast of love in the house, they recognized Jesus; but he did not wish to be known in this place, and secretly passed through the door, and went to the house of the Essene friend to whom he had been recommended." (p. 73).

...."But by this time our brethren of the brotherhood in Jerusalem remembered the promise they had made to Jesus to protect his disciples, and strengthen them in their belief in the resurrection of their master, and had been informed that not all the disciples were convinced of the resurrection of their master. And one of them that doubted was Thomas, who was a great thinker, and had received his education from the Essene brethren." (p. 79).

...."And Jesus conducted them to the place he most liked, near the summit of mount Olive,.... And the chosen disciples believed that he would conduct them to Bethania. But the Elders of the brotherhood had silently come together on the other side of the mountain, ready to travel, waiting for Jesus as had been agreed upon. And he exhorted his disciples to be of good cheer, and firm in their faith. He prayed for his friends that he had to leave, lifting his arms and blessed them. And the mist rose around the mountain, tinted by the descending sun. Then the Elders of the Essene sent

word to Jesus that they were waiting, as it was late. And as the disciples knelt down, their faces bent to the grass, Jesus hastily rose and went away through the gathering mist; and when the disciples rose, there stood before them two of our brethren in the white garb of our brotherhood, and they instructed them not to wait for Jesus, as he was gone, whereupon they hastened away down the mountain." (p. 90.)

...."But in the city the rumor came out that Jesus was taken up in a cloud, and gone to heaven. This was invented by the people that had not been present when Jesus departed. The disciples did not contradict this rumor, as it served to strengthen their doctrine, and influenced the people who wanted a miracle for to believe in. But John, who was present, knew all about it, but he has not spoken nor written anything about it. Likewise Matthew.".. (p. 91.)

...."But in Jerusalem none knew that Jesus had returned to the solitude of the Order except John and Matthew....Joseph and Nicodemus had been with him the last time when the sixth full moon was waning, and they came to our brotherhood as we were preparing to partake of the feast of love....and their hearts were sorely grieved, for the chosen one was taken up into the heavenly dwellings of his father.....And he was buried by the physician close by the "Dead Sea" as bids the regulations of our brotherhood." (p. 93.)

The little book from which we copied the foregoing fragments contains also a description of the Order of the Essene with their oath of which Number Two reads: "Do justice to all men," and Number Seven: "Cherish the truth and unmask all liars."—

If now the writer of this letter was an Essene, then its contents prove that he did not fulfil number two and seven of this oath, that according to his

own statement the Essenes of this particular time were but common liars and deceivers. The reader can thus discard the whole matter as a fraud manipulated either at the time the letter is supposed to have been written, or during a later period.

LET THE PHENOMENA ANSWER!

The greatest difficulties experienced by Clergy and Laymen lies in the Phenomena, which they can not fathom, hence reject. This obstacle once removed will clear up the so called "mysteries and miracles," and bringing before them Laws of Nature of which they thus far know nothing, they will learn to understand the things of which they have been talking so illogically, and which they have been trying to prove true by the logic of absurd dogmas. The Theosophists, on the other side, through whose channels this letter came, would drop most of their silly ideas, were they really honest to themselves and, instead of listening to misguided minds (called "Masters"), would investigate the Phenomena and thereby come in contact with facts instead of with "fancies."

As Spiritualists we stand squarely upon the "Phenomena", no matter what the various Scientists, Clergy, Materialists or Magicians may claim.

Understanding their difficulties in reasoning out the Abstract, we can have no quarrel with them, although we expect such readers to be at least open-minded enough to study the phenomena directly before jumping to conclusions unworthy a rational thinker.

Confessing "Spiritualism", we are far from subscribing to the things generally taught in the name of Spiritualism, and our book on the Psychology of Mediumship places us in quite a different class not only in regard to "Mediums", but also in regard to "Investigators."

If there is a Life after Death, then that life must manifest itself to us here under the Laws of Nature, consequently to receive such manifestation we must learn to understand those laws of nature which govern such manifestations. Having learned

to understand these laws we have become this which commonly is called a "Medium"; but this does not imply a "silly, morbid person", neither does it mean to become a "fakir." We have simply become "One who stands between the Two Worlds", one who became "sensitive to the vibratory forces which exist on a different plane around us."

There are neither "Miracles, nor Secrets or Mysteries" contained in the Scriptural Texts, neither is there anything "Supernatural" in the Sacred Writings of the Ancients. The whole matter appears very clearly a matter of Natural Laws.

Knowing the fundamentals of the Phenomena, we uphold the Phenomena described in the Scriptural Texts, although we admit that these texts are badly interpolated and in some instances even falsified for a "pius purpose", and finally explained by the clergy in accordance with their respective creed. Understanding these fundamentals we, of course, explain these texts in accordance with the experiences made to day, which are the same as yesterday.

The main idea of "the Letter of the Essene Elder in Jerusalem to his Brother Elder in Alexandria" seems to be to prove that Jesus was a member of the Order of the Essenes and, in ascribing to that Order great knowledge of Occultism, to make it appear that whatever knowledge Jesus had was given him by the Masters of the Essenes.

Whether or not Jesus was an Essene is of little importance. If he was a member of the Order then he proved that he was of a much higher moral quality than the Essenes of Jerusalem, for he was not given to lies and deceptions.

The writer of this letter claims that the Birth of Jesus was predicted by an Essene, whom the woman (Mary) thought to be an angel." He states that this woman "was of a very imaginative disposition, prying into the supernatural and mysteries of Life."

No matter how imaginary this woman may have been, it hardly stands to reason that she should

be so unbalanced as to look at a man and take it for granted that he is an angel, and we may ask: "Did Daniel see and converse with an Essene when he saw a certain man clothed in linen"? (*) (Dan. Ch. X. 5-9.) It would also appear rational to believe that the same Essene, predicting the birth of Jesus, would also have predicted the birth of John, his cousin. One can assume that this particular Essene was the real father of Jesus, at least such an idea is in a veiled way contained in this paragraph. Why should the Brotherhood of the Essenes take such an interest in a child yet to be born, and afterwards "secretly search for and protect this child?" Why should this Brotherhood of the Essenes send "a messenger to Joseph for the purpose of influencing and advising him not to leave the woman, nor shake her belief in the sacredness of the matter?" Let us say that this particular Essene was the father of Jesus, he wilfully deceived not only the woman (bringing her under his hypnotic influence), but he and the entire Order of the Essenes in Jerusalem deceived and kept on deceiving the people of their time. Whether or not one imagines that this Essene was the real Father of Jesus, the fact remains that these Essenes wilfully deceived the people of their time, and this alone should prove that the writer of this letter, being an Essene of the same Order in Jerusalem and an "eye-witness" to the things described by him, is also a deceiver, consequently untrustworthy.

It is our firm belief that the Essenes were neither liars nor deceivers, that they would never have consented to "pull off such ridiculous stunts" as described by the "eye-witness", and while we cannot know how "genuine" this Ancient Alexandrian Manuscript is, we have no reason to doubt that it was written by somebody at some time, perhaps even at the time given, but we perceive clearly that

(*) Acts. X. 1-35.

it was written for the purpose of discrediting the phenomena as pictured and related in the New Testament. To make the contents of the letter more acceptable, the writer injected here and there various expressions of sanctity in keeping with the New Testamental records.

We must not forget that the Alexandrian ideas were at those days well established and that the apostles had their greatest troubles with those who were well acquainted with these doctrines. Even to day the Theosophists, while admitting the Phenomena, do not recognize its Fundamentals because such would utterly destroy their concepts of life. It is therefore the attempt to make the phenomena—as described in the New Testament—unreal, respectively the attempt to give the matter a natural turn by stating the Essenes did arrange this or that, which brands the contents of the letter the product of a person wholly unfamiliar with the Fundamentals of Psychic Science, an imposter, for the Essenes knew better.

Present day investigations prove beyond a doubt that the Phenomena are based upon laws thus far known to man only in a vague way, and this notwithstanding the fact of the numerous fraudulent mediums. This being so, it will take but little study of the subject to find that we cannot only attune our brain to the forces surrounding us, but that we also can so develop our sensitiveness as to *hear* and *see* these forces. Jesus often used the expression “Having eyes, see ye not? and having ears, hear ye not?”—

Attuning our brain to the vibrations of that world which, surrounding us is a part of our world, we can hear and see this which lives (or is) in that vibration to which we can most readily attune our sensitiveness. The more we develop our sensitiveness to the higher vibratory forces, the more we come in contact with things that dwell, or exist, in that sphere.

This being so, it is quite clear that no Essene

was required to play Angel with Mary of Nazareth, for she was attuned to the external vibratory forces, and this more so to the Highest vibratory force possible to come in contact with upon earth. She was a "Psychic", and by her virtues "One sanctified by the Highest Force", consequently the embroynic Jesus was a "Holy Thing". To use modern language, Mary was clairvoyant and clair-audient.

Psychics, Seers, Prophets or Sensitives have at all times "heard and seen" those who have lived upon this planet and passed into that world which penetrates and surrounds our world, and this long before the Order of the Essenes came into existence. So do the Psychics of the present age.

To the natural and to the biased man the contents of this Alexandrian manuscript will appeal chiefly because it attempts to explain "supernatural things" in the most natural way, yet, not understanding (or unwilling to learn to understand) the laws which govern the phenomena, the natural and the biased men are not able to judge the truth, hence they should hesitate using this letter for the purpose of proving their own contention.

The Unbeliever, i.e. one to whom the things commonly called "Super-Naturalism" are the product of morbid minds, may be a very deep thinker and as honest himself as are those who believe every word contained in the so-called Bible, as being inspired personally by a personal God, and yet not think deeply enough, making the same mistake they make by believing what appeals to them most, thereby refusing further educational arguments.

Since the phenomena are abstract and concrete only to a certain extent, the natural man as well as the biased man is incompetent to use his reasoning power here. The phenomena and the laws which govern them are strictly speaking beyond the human intelligence, because human intelligence no matter how highly developed, has its greatest faults in allowing itself to be influenced by traditions as well as by opinions expressed by others. For instance

the Rationalists are still harping on the strings pulled by Huxley and Paine, and repeating some of the utterances of Ingersoll, they think themselves so far advanced in rational thought that to them the laws of the phenomena, which are natural laws, are but the product of morbid minds.

While Huxley, Paine and Ingersoll as well as others have been greatly responsible in making the common thinker think more for himself, and while such men have been instrumental in starting the mental exodus from the Supernaturalism of Orthodox Christianity, they fell victims of their own illusions because, attacking something of which they felt that it was not only silly but insulting to all human intelligence, they in their sincerity of attack forgot that there may be some underlying principle which may be responsible for the existence of a Fundamental in Belief. Had these men used the same energy to study the possibility of such a principle, they would have not only achieved the same thing, but they also would have been able to receive the proof for the existence of such a principle; as it is, they seemed to have utterly failed in their endeavor, for not only are there to day more believers in the Bible than there were in their days, but it can be statistically proven that Occultism, Spiritualism and Spiritualism have become factors throughout the world.

Huxleyan thought and the reasoning of Paine, as well as many other sources have produced a New Theology, which with its modern conceptions of ancient ideas has done as little harm to the old time Belief as the former, for Modern Theology is and will remain a Minority as long as its defenders are unwilling to study the laws of the phenomena. A so called Modernist has the nerve to claim that the Immaculate Conception, the Temptation, Transfiguration, Atonement, Appearances and Ascension of Jesus are an insult to his intelligence, but he has not enough nerve to study the laws governing the phenomena, and thus crucifying the Truth on the Tree

of Intelligence, the Modernist thinks himself to be not only wiser than his orthodox brother, but positively more tolerant.

If the Modernist and Orthodox Clergy would dare to study the laws which govern the phenomena, they would soon see their mistakes, and while the Modernist would find that there are no miracles in the accepted sense of the word, the orthodox clergy would find the same thing true. If they then would come together and reason over the result of their studies and experiences, they would find that the things which happened thousands of years ago do still happen, that God manifests to day like yesterday, that these manifestations are always the same in their fundamentals and differ only in regard to individual interpretation or explanation, the same way as it happened to be at all times and will be until the phenomena can be studied in a scientific way by all concerned.

The fundamental issue is neither God nor Christ if we speak of the phenomena as such, for, to quote Paul: "This which is natural comes first, the spiritual afterwards." It should appear very clearly that as long as we cannot bring positive proof for the existence of a Life after Death, all arguments in regard to Immortality, Eternity, God and Christ are futile.

Let us not forget that our planet Earth is but a mere speck in the great universe, that life as expressed upon earth, finding its highest manifestation in the brain of man, is but a small part of that force which man never will be able to comprehend. To think speculatively leads us nowhere, and Theology is at its best but a Speculative Science, and as such depends entirely upon the moods and whims of the philosophical mind of those clergy who are in power to formulate their opinion into a creed. Where, on the other hand Theology became a political force, the clergy representing that force became usurpers—the mouthpieces of God—and dictating thus to the state and the people, both state and peo-

ple, lost their right to think for themselves. In either case Theology forced its own ideas upon the masses and kept them in ignorance. Philosophical as well as political Theology reduced its own intelligence by stubbornly adhering to misconcepts, while so called Modern Theology, trying to approach the old time difficulties in a purely scientific way, is neither political nor philosophical, is merely intellectual.

Christian Theology claims to treat divine things, to establish the relationship between man and God, and yet it does not know the first principle of that relation, or rather it does not dare to know anything about this particular relationship, always fearing that its dogmas may suffer by the result. As we have seen before (p. 69) Theology believes in Revelation and Inspiration, yet it does not dare to find out how such is done. Theology tries to reason out some things in a natural way, but refuses absolutely to become natural, in short, Theology has not arrived anywhere, it has utterly failed.

The most direct way out of the theological wilderness is for the clergy to study the phenomena, to find out for themselves whether or not it is of the Devil, and thus to prove to themselves and the world at large whether or not their Devil-Idea conforms with a Pure Concept of the Belief in God.

The Phenomena in their various ways are and remain the only positive proofs for a Life after Death, and these proofs once received will gradually clear up all the difficulties experienced by the Theologians. The more these proofs are brought into man's life, the more the result of such investigations are taught in the respective colleges, the more a complete Truth will be established. The most orthodox clergy will find that, while he loses many of his old cherished ideas, the proofs before him will—while destroying his dogmas—bring back the apostolic age and firmly establish Christ and His Teachings upon earth, creating thus the very "New Heaven and New Earth" spoken of by Him so propheti-

cally, the "Old Heaven and old Earth—being the ones created by the poets, the philosophical clergy and the people, for under the New Order Of Things the Powers of the World to come are revealed to us through this which we now call "*Phenomena*."

If it is so essential to Theology to preach and teach things pertaining to an After-Life, if it is a necessity to Theology to preach from texts full of this which commonly is called "Supernaturalism," then it must be of the utmost importance to Theology to know more about it than we have had handed down to us by obscure writers, by men who admit to have destroyed, suppressed and interpolated these transmissions of original texts. It would seem that the Theologians would be the very men who would investigate the Phenomena and to teach the result of their investigations, but this is not so, for to them it is simply the work of the Devil, and feeling rather contented with the product of their mind, they either wash their hands like Pilate or write silly things about the matter, because they have read of tricky mediums, or their investigation (if there was such) has brought them into contact with such fakirs.

God works through the agency of man, and man as the agent of God needs money to continue the work of God, consequently God uses the money made by man honestly or dishonestly for the purpose of establishing His Kingdom upon earth, yet the apostles continued the work begun by their Master very successfully with the help of the Spirit, proving with their Spiritual Gifts all things to those who wanted to know, by demonstrating the very power the present day clergy deny to be of God and denounce as coming from the Devil.

Christianity would have never been able to establish itself if it had not been for the handful of First Christians, who meeting secretly continued to search for the Truth given them by their Teachers,

the Apostles, and that they had "Spirit-Communion" the Scriptures plainly prove.

To claim that God walked around upon earth either in form of a man or in the form of an angel, ate and drank during Old Testamental days, that the people of the New Testamental times saw and conversed with angels, and to claim that there is today no such necessity, is—in our opinion—the most direct proof for the theological inconsistency of thought.

The socalled biblical Supernaturalism is based upon natural laws, and these laws work to day the same way as they did then, but we of the twentieth century have lost some of our superstitions and, no longer being ruled by a political Theology, we have learned to think for ourselves, consequently investigating the Phenomena we find that the *Natural Phenomena* and the *Spiritual Phenomena* are closely linked and resemble each other.

In speaking of the Phenomena, as we must, we discern between this which is *natural* and that which is *spiritual*, and so we claim that the result of our investigations proved to us that there is a difference between the terms *immortal* and *eternal*, that to have an immortal soul does not mean to be endowed with eternal life in the scriptural term, that biologically speaking man's soul differs not at all from the soul of the worm, for man is made of the same matter the worm comes from.

The breath of life which in the creation story differentiates man from the animal is but a symbolic term and means in psychic interpretation "a part of that force which in Christianity is termed Holy Spirit." This Holy Spirit is—as we have already explained—of necessity in the Discarnate Ego, in the manifesting messenger or angel of God, and this messenger was at all times a former human being, a man or woman; but now we must not forget that during the stages of spiritual evolution sex ceases to exist as such, even if in the higher manifestations Life expresses itself in "male and female"

due to the fact that those who dwell in the higher or spiritual spheres (mansions) were men and women upon earth. Having outgrown the sexual vibrations (which are elementary) these soul-minds are in the strictest sense of the word the Children of God and have all the Power of the World to Come. They are the Spiritual Guidances of man to day the same as they were the Spiritual Messengers of olden days, who then were called Angels and even God by the Old Testamental Prophets or by the Scribes who recorded their deeds. We now can understand why the Ancient Hebrews believed God to be a man, why they had their God even inspire murder and lies, for now we have learned to discern between the natural and the spiritual phenomena and know that the Prophets whose God was a Liar, a Deceiver and a Murderer, had a "*material contact with disembodied Egos*" who were of their kind, that they were not governed by Discarnate Egos.

The intellectual man may well ask why his departed mother should want to communicate with him through a "medium", instead of communicating directly with him, but the same intellectual man will go to his neighbor to listen in on the radio, because he himself has no radio. Now whether or not his mother has the Desire and Will to communicate with him, we do not know, for we do not know whether or not she has *risen* from death, i.e. has recovered consciousness, but we do know that he can come into contact with those that have *risen* and are *willing* to communicate, be this through the sensitiveness of a medium or by developing his own sens-
es.

For all the thousands of years the air was full of waves, carrying sound silently, yet only recently these waves were gathered, so to speak, and made audible to man all over the world; but it takes an apparatus for the purpose, and the human brain has been such an apparatus from the beginning. There are short wave radio sets and coast to coast sets, each of them has to contend with the laws of nature,

with static, but once the various stations are properly loged, the operator can usually come into contact with whatever station he wants to connect if that station is on, provided always that there is no interference.

Attuning our brain to the waves or vibrations of the unseen life around us we have to contend with very similar conditions and much depends upon our own mental condition, upon our mental wave-length. If our brain is like a short wave radio set we receive whatever is contained in that wave length, and this has been thus at all times. Coming into contact with souls of the earthsphere we are in contact with life as such expresses itself upon earth and consequently with the wisdom of that plane, which is the natural or animal (elementary) plane. This does not mean that we come into contact with devils, it simply means that the things we receive from there are worldly, concern more directly man in relation to his life upon earth, which takes in everything of the human life, religion included.

The natural phenomena have always come from the earthplane, while the spiritual phenomena have at all times come from the planes far beyond the earthsphere. The former, while they have at times brought to man Sublimity, never brought him Spirituality, hence in analyzing the phenomena we must discern between the *two* manifestations of the Spirit.

Disembodied Egos have, like Discarnate Egos, at all times manifested to man, but man has not learned to discern between them before the coming of Jesus of Nazareth of whose work and life we have but a very meager description, and being forced more or less to either believe or disbelieve the apostolic accounts, we cannot form an opinion justly without studying the present day phenomena.

Knowing that the phenomena are true, and knowing the difference between the material and the spiritual manifestation, we do know that while

they are the same in the fundamentals, they differ in application as well as in result.

The prophet Samuel, while still a child and sleeping in the temple, heard a voice. He was neither mocked by the priest Eli, nor was he dreaming, and when Joan of Arc claimed to hear voices, she was neither mentally deranged nor hypnotized. Reading in the Old Testament of the "Pillar of Fire and the Pillar of Smoke," we know that those who had eyes to see saw what they claimed, but understanding the manifestation, we claim that the respective clairvoyants saw a discarnate Ego, or a disembodied Ego for that matter, that this guidance showed the way as described, and we base our statement upon similar experiences made by us.

If we read the story of the "Burning Bush," we uphold this story because we saw a table burning the same way without being consumed. If we read the story of "Pentecost," we look up the Old Testament and find that the same thing happened in Moses time (Num. XI. 16-17. 25-29) and we have seen the same thing happen daily in our surrounding. Reading of the Transfiguration and of the Appearances of Jesus after death, as well as of various biblical appearances of "angels or men", we are not all wondering, for we have seen such with our own eyes, and so have we heard voices.

There is in our opinion no use to deny the phenomena, neither is there any sense in the idea expressed by some magicians that because they can produce certain phenomena (?), the phenomena given through the channels of mediums are untrue, even if we admit that many of the mediums have faked some of them. It is also absurd to state that Occultism, Spiritism and Spiritualism have produced or produce crimes, but it is true that fraudulent and criminal characters have misused these Isms for their own purposes much the same way some people have used and do use Christianity for their own ends. It is further true that unscrupulous people entering the realm of metaphysic very fre-

quently tie themselves to disembodied Egos of the lowest caliber, due to their own peculiar characteristic and desires, but under the law of attraction they could not do otherwise. This we have thoroughly explained in our book on the Psychology of Mediumship.

If the present day phenomena are not able to hold their own, then is absolutely no hope for man ever to prove to himself the Truth given him by Jesus of Nazareth and his Apostles, and we say with Paul:....“Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching in vain, and your faith is also vain.” (I. Cor. XV. 12-14.) Paul explains such things very thoroughly in this chapter, and Paul was the foremost expounder of Spiritualism among the apostles. The study of the present day phenomena proves Paul correct and testifies also to the Truth given by the rest of the apostles and experienced by the first Christians.

How the Christian Clergy can preach Christ and the doctrines of the apostles and at the same time discard the Phenomena, is more than we can understand; how they can be contented with the wisdom of their synods and colleges is beyond our comprehension; neither can we fathom how any clear minded person can imagine “a star to move and finally to stand still above a certain house to show certain wise men, coming from somewhere of the East, the place wherein they should find the new born King of the Jews. It is also incomprehensible to us how anyone can imagine that Jesus ascended bodily (in flesh and blood) into heaven, but then to the theologically twisted mind, which is phantastic enough to believe and to make it a dogma of salvation and damnation that God is a *person*, a man, the

most absurd things are the things which appeal most.

If the clergy would study the phenomena then they would find that the "Star of Bethlehem was a Spirit-Light," the nucleus of which appeared to be in form of a star, signifying that the discarnate Ego who thus manifested to the Magi (who were clairvoyant, hence mediums) was a great Spiritual Teacher, and one of the many chosen Teachers to announce the coming of the Messiah to those who were receptive, and there were—according to the meager scriptural reports of spiritual phenomena—many persons at that time sensitive to such manifestations.

If we learn to understand Modern Phenomena then manuscripts like the Essene Letter prove themselves either rank falsifications or the product of persons who are wholly ignorant in matters of that kind. We will also find that these phenomena, be they of the lowest material kind, or of the more refined and most spiritual kind, prove beyond a doubt an existence after so called death, that this existence is to most of us first a matter of Self-Condemnation because of our own nature, that there is, however, the Law of Evolution still at work, that therefore we can still "save ourselves" by realizing and evolving the Spiritual Principle in us. This Principle will after so called death demand more attention than before. We will also find that because of our animal nature we are—after the resurrection—still animals, if we have been unwilling to counteract the baser desires while still in the natural body upon earth, hence resurrect like the animals, and gradually disappear from the Plane of Life.

We should now be able to understand the idea of the "Resurrection to Condemnation, and of the Better Resurrection", as well as the idea of a "Second Death."

Paul, understanding these things very thoroughly, said in I. Cor. Ch. XV. 35-58: "But some man will say, How are the dead raised up? and with

what body do they come?.... There is a natural body, and there is a spiritual body....The first man is of the earth earthy: the second man is the Lord from heaven....As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly....O death where is thy sting? O grave where is thy victory?...."

There is a natural and a spiritual body. The term natural means the "first soul-body," or "*anima*" in which all animal life resurrects. The term spiritual means the "second soul-body" or "etherealized body," which is free from all earth-matter in that sense of the word. It becomes then clear that, speaking of two resurrections, the first resurrection means the one common to all animal life, while the second resurrection means the Better Resurrection, an advancement from the earth conditions. The original body of flesh and blood does, therefore, not come into consideration any more, for that body has positively ceased to exist as far as Life as such is concerned. (see Psychology on Mediumship p.p. 12-15. 42. 50. 56).

Until the time of the Manifestation of the Spirit Christ in and through Jesus, man knew only of the Common Resurrection, but this knowledge was chiefly in the hands of the priests, prophets and seers, who used it for the purpose of ruling the kings and the people, who in turn used the former for their own purposes, mainly to find out what God had in store for them. Where ever it happened that a common person had the "Spirit", that person was at once condemned by the priests in power, who created a "jealous, a terrible God."

Learning to discern between the Material and the Spiritual Phenomena, we find that the former deals chiefly with man as such, while the latter deals absolutely with man's *inner self*, with his innate spiritual sense. We then find that there are two distinct so called Principalities dividing the After-

Life, that the Lower Principality is of the Earth earthy, and contains all things pertaining man's natural life; while the Higher concerns itself in the main only with Spirituality.

The Ruling Force of the Lower Principality is of necessity the "Spirit of the Earth", respectively the "Thought-Unit" of the things earthy, which is animal-like or evil, and which became personified in the disembodied Egos (former men and women) who resurrected and remained in the earthsphere, to dwell in that condition. This Principality has as many conditions as has the earthplane and each condition has its own particular ruler. Tartarus, or Hell, is within this spheric condition, and like the earthsphere itself, this particular condition is created by man and not by God.

The Ruling Force of the Higher Principality is the Essence of God, the Holy Spirit, which manifests Itself of necessity in and through all who dwell there. This Higher Environment has many conditions in regard to Holiness, it has many "mansions", and each mansion has its own particular ruler. From these environments the spiritual teachers have come to man at all times, giving man as much spiritual understanding as he could mentally digest, consequently we find in all religious systems a certain similarity, which even in the lowest phenomena manifests itself the world over, for the lower principalities have at all times more directly manifested their existence to man than the higher principalities, due first to their closer connections with man, and second because of man's own nature.

The Phenomenon be it material or spiritual, has at all times proven to man the higher purpose of life, and if man has not learned to comprehend this purpose, it is not the fault of the Phenomenon.

Learning to discern between the lower (material) and the higher (spiritual) phenomena, we, of course, also learn to discern between spirits, and thus we begin to understand why St. John said: ".try the spirits whether they are of God". In John

Ch. IV. 1-6 he brings out the difference very strongly, and verses 4 and 5 deals directly with that difference. His expression: "....greater is he that is in you, than he that is in the world...." means the Spirit of God, the messenger or discarnate Ego (Spiritual guidance), in contrast with the Spirit of the World, the disembodied Ego (material guidance) or messenger from the earthsphere, of whom he says: "they are of the world and the world (natural man) heareth them."

Here then we have solved positively the so called mystery of Inspiration, and now we understand why it is necessary to discern between the Material and the Spiritual Inspirations. There is no argument left, for the Truth of this proves itself to all who are willing to make the experience.

Having received this proof we will by degrees understand the higher purpose of life and by degrees we will also become convinced that there is a "Council of Good" as well as a "Council of Bad", that the latter is not bad or evil as a whole, but has its evil influence because it deals chiefly with man's animal nature, with the things pertaining directly to man's natural desires; but since this Council takes in man's whole material existence, it has within itself man's own vices. consequently it is in the lowest form represented as a "Direct Evil" which can produce but Evil. This Evil is not pre-existent, it is transferred into the earthsphere by former evil man and evil women.

Speaking of God, we cannot describe God, we can not fathom God, and stating that God is a Spirit, we can not describe Spirit, because Spirit in this sense of the word is absolutely beyond man's reasoning. We can directly refer to man after so called death as "Disembodied Ego or as Dis-Carnate Ego" because both are very tangible to us if we properly investigate the phenomena. We can also speak of a Council of Good and of a Council of Bad, because these councils are represented in those with whom

we come into contact while investigating and developing our sensitiveness.

We refer now the reader to PP. 94 to 96 and ask him to carefully study the contents of these pages.

Knowing the difference between the material and the spiritual phenomena and their respective results in regard to inspiration, we know that the messengers of the Material Spiritworld, bad or good, (the term good means here natural like man) not having the breath of life (spirituality), rob man of his spiritual inheritance by teaching false doctrines in regard to the After-Life in general and in regard to Christ in particular, stealing thus from man what rightfully belongs to him.

In this we have the full explanation of Christ's words: "All that ever came before me are thieves and robbers." If we can learn to understand the difference between the material and the spiritual forces, then we can fully understand why at Christ's time the Alexandrian doctrines not only conflicted so much with the teachings of the Master, but we also see clearly why their expounders set themselves against Him and His apostles, for we have on the side of the latter that concept, which derived mainly from the result of the material phenomena, could—while recognizing a certain Sublimity therein—not become clear in regard to an absolute Spirituality and the source from which such could emanate. Their difficulties, like those of the Theosophists, are to be found rather in the misunderstanding of the material phenomena, than in non-belief, and this (we think) the philosophies of the Gnostics show plainly.

Being a believer in the phenomena because of its manifested results can not mean very much, and to speculate on the results means even less, for while believing and speculating may lead to the truth if one makes the experiences himself, mere beliefs and speculations rather bring out a diversity of thought than actual facts. This we must bear in mind when reading the Bible, because it does not

stand to reason that the writers of the various records knew much of the phenomena by actual experience, but wrote about and copied such records because they believed in the result of the phenomena, some parts of which they may have witnessed. There can also be no question that many foreign ideas crept into these writings, ideas which the modern thinker cannot combine with the character of Jesus.

To wrangle theologically over a so-called spiritual truth without understanding the Fundamentals of the Phenomena, to wrangle over such matters without knowing more about it than do some Scientists who dabbled for a certain number of years in so called Spiritualism, is—in our opinion—mere arrogance, which must produce ignorance of the worst kind. To accept anything like the letter of the Essene already referred to as a fact, without being willing to honestly study the phenomena, or to claim it to be based upon facts because theosophistically speaking it appeals to ones reasoning, simply means that one does not know anything of the Phenomena.

Whether or not all things in the Bible happened as they are described is of no moment, however if we claim that because it is written in the Bible that Jesus ascended bodily, i.e. with his natural body of flesh and blood, into heaven, or that he ate and drank actually during his various appearances after death, then we simply do not understand the most simple chemical laws, neither have we a very clear conception of this which is called Phenomena.

TO MAKE ONES SALVATION DEPENDENT UPON SUCH A BELIEF IS CRIMINAL!

Since the laws under which these phenomena happened never change, we make the same experiences to day, and we claim that only those who were clairvoyant did see Jesus rise (leave the earth-sphere.) We do not doubt that Jesus, appearing to his disciples while they ate and drank, felt their desires and expressed himself mentally thus, suiting the thought with the action (movement) to fulfill

this desire stimulated from the outside. We, however, dispute that Jesus spoke to them audibly, and claim that only those of the disciples who were clairaudient heard his voice.

According to our studies of the phenomena we know that NO ESSENES WERE NECESSARY TO STEAL THE BODY OF JESUS FROM THE TOMB. NO ESSENES WERE NECESSARY TO REVIVE HIM. NO ESSENES WERE NECESSARY TO TAKE HIM AWAY THROUGH A MIST, for the present day phenomena proved to us beyond a doubt that the body of Jesus was actually consumed by a "Vibratory Force" coming from the highest spiritual environments, because we do know that such a force acts like and is like the strongest current of Electricity. We also do know that when Jesus appeared to his friends and disciples, he did not appear in any different way than do those who—having risen from their graves—appear to day to those who are clarivoyant, and sensitive to their vibrations.

Knowing and understanding the laws of the phenomena, we disclaim all Super-Naturalism and state that such never existed, because under the laws of nature all things are in full conformity with the principle of these laws. Nothing supersedes nature, not even the spiritual principle, for this principle does not work outside the natural laws.

Man being first subjected to nature as such, is also subjected to the spiritual principle, but man, being by nature first of all a higher animal, cannot on his own accord come into contact with the spiritual principle because his material senses prevent him from doing so, but he can and does come into contact with the natural or material principle, and due to this fact he at all times was (and still is) a worshipper of nature, of things that are natural, thereby losing sight of the spiritual. In this we can clearly perceive the reason for man's desire to have Naturalism even in the present day beliefs, allowing himself to believe God to be a man, imagin-

ing spiritual things to be natural (material), to give spiritual things a natural turn and to claim dogmatically that Jesus is not only the Son of God, but God.

These ideas made of Christianity a Pagan Belief.

Speaking of the nature of Jesus and claiming that he was man and God, means to confuse things. Jesus was and remained a man, but he was chosen by the Highest Spiritual Power man can come in contact with, to become the vessel through which the Spirit known as "Christ" (the one who came from Above in contrast to those who before came from Below, from the material spiritworld) could work and fulfil the Spiritual and the Natural Laws by showing man the way to the Better Resurrection.

Being chosen, his mother was chosen first, and her selection to bear and bring forth the One who should be instrumental in carrying the Burden of the World for the sake of its Salvation, she, Mary, is the one "*highly favored with whom the Spirit of the Lord was, and thus she was the most blessed among the women.*"

The Divine Nature in Jesus is the Spirit Christ, who as the Highest Spiritualized Soul-Mind incarnated Itself in the mind of Jesus, thereby becoming "flesh", i.e. *audible* to man. Through this incarnation Jesus became One with the Spirit Christ, and since Christ is the Only Begotten Son of God who ever incarnated, Jesus became by virtue of selection and grace the Son of God also.

Justine Martyr was therefore right in his conception (see p. 12), and we are convinced that he was the most ardent student of the phenomena of his time.

Being the Way to the Better Resurrection, Jesus the man showed us the Light which should lead us outward and upward to Spiritual Understanding and thus to the Mansions of which he spoke to prepare for us. We as men can, of course, not come to that understanding unless the Spirit draws us to-

ward it, hence, while we are receptive only in a natural way to the things that are natural, this natural receptivity can be so developed as to come by degrees into (to use a modern expression) the wavelength of the Spiritual Principle, and this means that we can receive the Holy Spirit to day as of old, and thereby become the Sons and Daughters of God.

God, the chief principle (or God Head), in sending out its Vibrations created the "Word" (Logos), which, becoming active, manifests throughout the Spiritual Spheres, and selecting there in the Highest Sphere the most spiritualized soul-mind for Its Mission among the race of man, created thus the "Christ Spirit," which Itself is "God in Essence, for It emanates from God and constitutes the Holy Ghost or Holy Spirit. The Christ Spirit, respectively the Holy Spirit, is therefore the second part of the Trinity, while the One who became the "Selected One" to carry out God's Mission upon earth, as the Most Holy of all spiritualized soul-minds, became there-by the "Only Begotten Son of God who ever was sanctified (authorized) by God to show man the way to the Better Resurrection." This makes the Spirit Christ the third party of the Trinity. Jesus, having become One with Christ, is thus at the right of his Spiritual Father Christ, hence (in essence) in and with Christ One with God, but never God.

Jesus never claimed to be Son of God as dogmatic Christianity wishes it to be, referring to himself always as being the son of man, but the Spirit Christ, speaking through the organism of Jesus, did call Himself the Son of God. True, Jesus could have used the same expression rightfully, because he became the Son of God through his Spiritual Father Christ, and this more so than all of those who become the sons of God because the Word of God (Spirit of God) is given them.

Jesus rose from death and showed himself to his friends under the laws of nature the same way millions of risen souls did before and after him, con-

sequently it is not his being risen from death (in this sense of the term) which magnifies that act, but the fact that he rose from *that* death which surrounds all those who rise to Condemnation, which he overcame, and *which gave him the true Victory over that death*. Showing man the way to the Better Resurrection, he, Jesus, became the true Salvation to man.

In the fourth chapter of Thessalonians Paul says (v. 17) : "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord of the air, and so shall ever be with the Lord."

The "which are alive and remain" means those who have the Spirit of Life (breath of life), having risen from their grave to the first spiritual understanding within the earthsphere, their former sphere of activity, and remain there until the "Second Resurrection" (ascension to the spiritual spheres), when they will be caught up in the clouds (spiritual vapors as produced by all discarnate Egos) and thus meet the Lord of the air (the invisible divine influence, in contrast to the Prince of the air, the invisible influence of the earthplane), and so shall ever be with the Lord, while those of the common (animal) resurrection live under the laws of nature, after rising from the grave, within the earthplane, subjected to the laws of nature, hence suffer death either by gradual extinction or by remaining "earthbound."

That the dead rise from their grave and manifest themselves to man the phenomena prove to day like yesterday, but we are not refering to the phenomena paraded before the eyes of credulous people by spurious mediums, we speak of these phenomena which manifest themselves to man outside so called Materialization Seances, and which can be had in ones own home without the help of professional mediums and fortune-tellers.

To rise from death means to live upon the next higher plane, just outside the material plane of life, and to be closely connected with that plane. This

is a resurrection common to all animal life, even to the worm. It is the resurrection of the soul made of the Dust of the Ground (matter). The life of this plane has only a chemical duration, dissolving and renewing itself in an elementary way, hence it is not Spiritual Life, therefore Christ said through Jesus of Nazareth: "I am the Resurrection and the Life: he that believeth in me, *though he were dead, yet shall he live....*"

The material phenomena, no matter how low and subtle they may be, prove the resurrection of the dead to a new life, consequently even these phenomena hold the key to the better understanding of Christ's teaching and positively prove that there is a higher purpose in life than the natural man has thus far dared to imagine. This being so, it should stand to reason that to aspire the Better Resurrection is and remains the chief duty of man, that, however this duty can not be fulfilled without the Belief in Christ, who as the Son of God became our Spiritual Father through His Incarnation in Jesus, the son of man and direct Spiritual Ruler of all mankind.

Thus then we know that the Spirit Christ is the Son of God, the In-Carnate Word which was from the Beginning, *not as a person*, but as an Essence emanating from God. We thus know that Jesus of Nazareth as the son of man became the Bearer of the Word, and as such the direct fulfilment of the natural and the spiritual law, consequently the Son of God by proxy as well as the direct Intercessor between man and God.

To the reader, who may be a strict believer in the Bible as a book personally inspired by a personal God, the contents of our book will appeal as little as to the one who glories in being a materialist, but then we can not sacrifice our knowledge received by practical studies of the Phenomena to suit them. If the former studies his Bible a little more thoroughly he will find that the Bible as a whole is based upon the Material and the Spiritual Phenomena,

that if the Phenomena were to be taken out of the Bible we would be minus the Hebraic History of the Phenomena as such presented themselves to the Hebrew Leaders, Prophets and Seers, and we would lose the Foundation upon which the Phenomena of the New Testament rests.

We, of course, admit that we tried to explain something exceedingly abstract, yet the Bible-Worshipper believes even things he can not fathom at all, contented with the idea that "God does not want him to understand all things." If this is true why then did Paul say: "Even the mystery which hath been hid for ages and from generations, but now is made manifest to his saints." (Col. I. 26.)

Our point of view is that God has given us reason to use, that God has given us the Phenomena for the purpose of teaching us the Eternal Truth, that these phenomena are to day the same as yesterday. Since the present day phenomena prove themselves true, since they are "catholic" (belonging to everybody), they are the Keys to the doors of knowledge, which the Church for many centuries has wilfully kept out of the peoples reach.

Peter found that God is not a respecter of persons, and Cornelius, a Roman and a Heathen, although he believed in God, experienced the Phenomenon with the most practical result in the same way as we do to day.

If the Phenomena prove what we claim they prove, if they are in harmony with the experiences of the apostles (as we know they are) why believe a thing merely because it is written in a book containing only fragments of translations of transmissions of original texts and denouncing as untrue the same things which are always around us?

Paul says in II. Thess. Ch. V. 19-21: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

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